

THE
BAPTIST MAGAZINE.

DECEMBER, 1829.

MEMOIR OF MR. JOHN JOSEPH STEVENSON.

(Continued from p. 452.)

HIS piety was of a high order. Grafted on an increasing acquaintance with the Scriptures, it was flourishing and fervent. It involved a deep acquaintance with his own heart, and earnest endeavours after that holiness, without which no man shall see the Lord. A few extracts from some of his papers will best illustrate this statement.

"What a dreadful thing," he writes on one occasion, "is it to be retiring from God! We dare not run away; there is, however, such a thing as retiring from God, without turning our back upon him.* He ought to have my heart, my whole heart. When I consider this, I begin to suspect the sincerity of my religion, and to say, 'If the New Testament describes the religion of Christians, surely I am not a Christian.' What anguish has this conclusion stirred up in my mind, but still against hope I exercise hope, and say, 'I am sure my desire is to him, and to the remembrance of his name'—he will fulfil the desire of the righteous and will save them.

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

On another occasion he says, "My thoughts have been much occupied

on my little progress in likeness to the image of my dear Saviour, after so many years' profession. I hope a humble confession has flowed from my heart, and an ingenuous confusion has covered my face. Oh what a change must be effected ere I can enjoy God as a holy God. There must be an agreement between my soul and his moral perfections. Oh! what a dwarf am I if I be one of those who love the Saviour—grant me O Lord to grow in faith, in love, in hope, and every Christian grace. I am not straitened in thee; thy words do good to him that walketh uprightly. I am straitened in myself; O Lord raise me higher, and grant that my love may be set supremely on thyself. The good that is found in God is unchangeable and certain, it has a fulness in it, and a perpetuity that crowns all."

On another occasion he writes, "Oh to be emptied of righteous self and sinful self, and filled with the God of holiness. I shall be satisfied when I awake in his likeness. O why does not this engross all my thoughts; how is it that I can live a day without endearing thoughts of that blessed world to which I hasten! Ignoble soul! can nothing raise thee from the dust; can nothing awaken thy ambition! An heir of immortality, yet a slave of earth! Lord, raise my affections higher, Oh let me fly to thee!"

It would be easy to multiply extracts of this kind. The history of our friend affords an additional illustration to the multitudes be-

* The true idea, perhaps, of backsliding from God.

fore given of the truth—Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

He was on many occasions deeply afflicted; but his resignation and patience shone with meek and beautiful lustre under the cloud that enveloped him. A beloved daughter (his eldest child) was taken from him by a sudden stroke. His beloved wife also was removed almost as suddenly,* and his only remaining daughter appeared to him, not long after, to be fast declining. On this occasion he writes—"I am touched in one of the tenderest strings that twine about my heart; she is very pleasant to me as a daughter. What whipping such a froward child as I need. Could I but feel the whip as I ought, I should perhaps be spared these frequent loving chastisements. It is my great privilege, however, that my heavenly Father does not say, '*Let him alone.*' What a worthless creature am I, to have such notice taken of my disease of sin, that my dear Saviour takes so much trouble to prescribe for me:—through the frowardness of the patient, how often have these prescriptions failed! I think I hear him say, 'How shall I give thee up Ephraim—how shall I deliver thee Israel? How shall I make thee as Admah—how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim, for I am God, and not man.' O what tender, affecting, softening language is this! I sometimes think I am made of such hell-hardened steel that even mercy cannot move. O, speak the

word with power, and I must feel and kiss the rod. O, for a submissive soul, to bear all thy will! I have discovered such rebellion, such dissatisfaction with the divine government, such disquietude and questionings, that I am filled with dismay and astonishment. O God forgive my secret thoughts; pity thy repenting child, and do with me and mine as seemeth good in thy sight!"

His last illness was very short; scarcely ten days of severe affliction preceded the departure of his happy spirit to its everlasting rest. During that time, however, he suffered very much. Between the paroxysms of pain, it was evident that his mind was sustained by the hopes of the Gospel. On being asked whether he had any fear of death, he answered, "No, my fear has been taken away long since; sin gives to death its power, but, blessed be God, sin is taken away by the blood of Christ." Putting his hand upon his breast, he said emphatically, "All is right here—matters are right between God and my soul; I have nothing to do but to die." He took even yet a most lively interest in all that pertained to the church of Christ. A friend read to him, at his desire, some very cheering accounts from the Magazines of the progress of the cause of God in Wales; and after hearing them, he said, "A revival! O pray for a revival of religion here, and labour for it too! We have engaged to be very earnest in prayer to God for a revival of his work among us, (alluding to an engagement of this kind between some of his Christian brethren,) I cannot retire for this purpose at the specified time now, but my heart is with you. O do not neglect it!" A reference was made to the approaching annual

* See this Magazine for August, 1826.

address to the young of the congregation, in whose welfare he had always been deeply interested; on which he turned to his pastor and said, "Tell them, my dear Sir, tell them from me, a dying man, that they will never repent seeking the Lord too early. Thirty-three years ago I gave myself to the service of God; never has he forsaken me or disappointed me—never have I for a moment regretted devoting myself to Him then. What I weep over is, that I did not sooner engage in his service, and that since, I have served him so little."

To his beloved wife, with whom he had not long been united—to his friends who visited him—especially to his brethren in office, and to the young of the congregation, after expressing his thanks for their interest in his behalf, he spoke with all the seriousness and fidelity inspired by the consciousness that eternity was very near; pathetically exhorting to that zeal and diligence in the service of God, which would prove that they were really his children. On one occasion, being asked if he had any doubt, or was harassed by any temptation, he said, "I have no doubt—it is merciful that I have not. I have no rapture, like some Christians; my hope is steady, and rests upon the sacrifice of Christ." This led to an observation on the infinite power of Christ as the Saviour. "O," said he, with great emphasis, "were he not almighty, I should have no hope—but he is an infinite Saviour, God in human flesh—all-sufficient. O, Sir," he added, addressing his pastor—"preach Christ—Christ alone, as the hope of the guilty. This is the doctrine God will bless."

Very much that was similar to this passed in conversation with different Christian friends, which

cannot now be repeated. The last night of his life was a painful one. Two or three friends sat up with him, among whom was his pastor. The intervals of convulsive struggles were occupied in anticipating his victory and eternal reward. We felt as at the gate of heaven, while we heard him repeatedly say—

"Cease, fond nature, cease thy strife,
And let me languish into life."

"Come, Lord Jesus, come quickly!" After an interval of great distress, occasioned by the sufferings of our beloved friend, I leaned over him, and said in a whisper, "You feel Christ precious to you now." "Yes," said he, with astonishing fervour, though he could scarcely articulate, "he is precious—he is precious." I began the line of Watts, "If sin be pardoned"—here he stopped me.—"I'm secure," said he, "secure—secure;" and then repeated the remainder of the verse, laying great stress on the last line—"Christ my ransom died."

Towards the middle of Saturday (Jan. 3, 1829), which was his last day, I saw him again, and took an opportunity of saying to him, "It has been a pleasure to you to serve the Redeemer on earth, and now he is about to give you a reward." "Yes," said he, "I have tried to serve him a little imperfectly, and now I am looking for a reward of grace—of grace—all of grace."

An hour or two previously to the last convulsive effort of expiring nature, a Christian friend, desirous of obtaining his dying testimony, said to him, "When I pass through the valley of the shadow of death" he caught up the passage, "I will fear no evil,"—"thou art with me—with me—with me"—dwelling upon it with the most intense and sacred interest. These were his last words.

On the Sabbath following his interment, funeral sermons were preached for him, by the friend of his youth, Mr. Hogg, (who had engaged to perform this service should he survive him,) from Eph. ii. 8—10, a passage chosen by himself; and also by his afflicted pastor, from Nehem. vii. 2. "He was a faithful man, and feared God above many."

S. GREEN, Jun.
Thrapston, Aug. 10.

ON MAN'S REPUGNANCE TO THE GOSPEL.

(Concluded from p. 15.)

PERHAPS it may throw some light upon this question, if we consider the nature of man as he came from the hand of his Creator—a being morally perfect; and some clue may thence arise to the *method* in which sin has vitiated his heart and blinded his understanding.

We learn, from the perusal of the inspired writings, that man has two distinct capacities of existence (one material, and another immaterial), though both are intimately connected, and are commonly spoken of as one nature. As a created being, some obligation must have been laid upon his original nature; and that must have been strictly undeviating conformity to the will of his Creator. God, his Maker, being an abstractedly pure spirit, man, "a living soul," in his relation with him, owes obedience as a spirit. Thoughts and desires are actions of the spirit, and sufficiently manifest to God its conformity or non-conformity to his will: but man has also a body, whose motions are governed by his spirit; it follows, therefore, that a series of material actions must be established, involving certain consequences; and the execution and

non-execution of these actions furnish our *ideas* of virtue and vice. A morally perfect man, then, consisting of soul and body, will have his soul so completely under the primary and pure law of his divine Author, as to be disinclined to anything offensive to His Holy Nature; and the power of this uncontaminated soul over the body is perfect, and uncontrolled by any circumstance of time or place, and is independent of every thing but God. This pure constitution of spirit produces a constantly conformable series of actions, which, as resulting from the promptings of an immaculate mind, present an image of the mystical perfection of the Deity.

The induction of sin, or a principle of nonconformity to the divine nature, cannot destroy the obligation, though it defeats the influence of moral perfection; and thus it entails upon its subject the dreadful curse of omnipotent displeasure. That "good and acceptable will of God," which was before a law to the mind—the sole regulator of its action,—is *defaced*; the body usurps the office of the soul, and thus the economy of man's perfect nature becomes reversed.

The body, indeed, cannot act without the direction of the soul; but the soul is constantly biassed by the appetites of the body: and though generally conscious of iniquity, and consequent obnoxiousness to eternal justice, has not the power to regain its pristine ascendancy. Hence, when the truths of revelation and the promises consequent on their reception, are offered to men's acceptance, they cannot estimate their importance, because animal tastes and animal inclinations influence their minds, and they can only view them through the blinding mists of sense, which effectually obscure the light

of the Gospel. "They loved darkness rather than light," says the Saviour; and, to confirm what has been already advanced, we shall quote the latter part of the same passage, where the reason for men's hatred to the light (i. e. the Gospel) is given—"because their deeds were evil."

The subjection of the soul to the influence of the body, we believe to be a principal mode by which "the god of this world hath blinded the minds of them which believe not," and rendered them morally incapable of the abstraction and purity of spirit necessary to perceive and embrace that system of truth, which the inspired writers themselves declare can be only "spiritually discerned."

Incapacity of spiritual discernment, however, affords no excuse for rejecting the Gospel; because that incapacity originates in an evil principle. Even in human jurisprudence, inability to obey the requisitions of law, in consequence of previous criminality, provides no absolution from further penalty; and if this rule is obvious enough to be recognized in temporal institutions, how shall we dare to impugn its justice in divine legislation?

The curse of God was upon *sin* before the publication of the Gospel; and since its publication it is not the condemnation, but only the *immediate object of condemnation*, that has been changed. *Unbelief*, the manifestation of sin, is now the accusation;* before, it was the *principle of sin* itself;† and the justice of God is now made manifest in the condemnation of all who make him a liar, by disbelieving the record he has given of his Son, ‡ while at the same time his infinite

mercy is graciously and abundantly shewn forth "unto all and upon all them that believe."*

Having briefly adverted to the mode in which the "power of the enemy" thus depraves the heart and benights the understanding, it may be interesting to observe the character of that truth which unregenerate man is so unwilling to receive, as though it were inimical to his welfare instead of "being worthy of all acceptance," bringing "life and immortality to light."

From what has been already stated, it will appear that mankind, not fulfilling the requisitions of Divine Perfection, are exposed to the wrath of his offended justice. By what precise infliction God will ultimately punish "the workers of iniquity," it is not in us to determine. We have not in visible creation anything to give us an idea of that intensity of anguish, nor anything in language to express that depth of woe which inspiration has declared to be unutterable. There are upon earth means of torturing the frame till every separate fibre shall writhe in its own peculiar agony; and there are calamities which can afflict the mind till humanity shall dissolve beneath the suffering; and there may be even something acutely painful beyond this; but "to fall [unpardoned] into the hands of the living God," must be an infinitely more "fearful thing." The dread of such a catastrophe is deep in the conscience of every guilty son and daughter of Adam; and there are times when the boldest scoffer and the most insensibly obdurate are dismayed, and tremble in their inmost souls through fear of "the terrors of the Lord."

Before offended deity the united

* Mark xvi. 16.

† Rom. ii. 14.

‡ 1 John v. 10.

* Rom. iii. 22.

energies of all created spirit and matter are but as a feeble feather raised against a whirlwind. There is no darkness so obscure that his eye cannot penetrate. There is no depth so profound that he cannot fathom. There is no height so lofty that he cannot reach. "He hath his way in the whirlwind and the storm, and the clouds are the dust of his feet. He rebuketh the sea and maketh it dry, and drieth up all the rivers. The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world and all that dwell therein." "Hell is naked before him, and destruction hath no covering; the pillars of heaven tremble and are astonished at his reproof; and the thunder of his power who can understand."

As man is without escape from the power of Omnipotence, so earth has no sacrifice to appease his indignation or atone for the delinquency of a single soul. The reeking blood of all the human and brute victims that have been immolated, and the sweet odours of all the incense that has been burned upon the altars of zealous superstition, as attempted propitiation, are to him but an abominable thing. The caverned riches of the earth and the pearly treasures of the deep are but profitless dross in his esteem. Where then shall we find a sacrifice for sin? what must be the atonement for man's transgressions? There must be immaculate purity and strict obedience to the will of God, and that obedience, too, rendered by one upon whom it is not an obligation. To this independent perfection must be added a willingness to submit to the punishment of sin for the sake of man, that the demand of eternal justice may not be compromised.

Shall we find this offering of right-

eousness among men? No: "they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one." Shall we ask among the angels of God. No: they are holy—but their holiness is their individual duty—the very tenure of their being. Is there none who, without created obligation, can fulfil the law of God, and have love enough for men to suffer for their sins, lest they all perish "by the blast of the breath of His nostrils." Yes! there is one "who thought it no robbery to be equal with God," yet "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man," he saith to Almighty justice, "Lo I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart;" and though "he did no violence, neither was any deceit found in his mouth," yet "the Lord laid upon him the iniquity of us all;" and he "humbled himself and became obedient unto death, even the death of the cross." Thus did Jesus Christ offer himself "through the eternal spirit, without spot to God;" and after this "one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting until his enemies be made his footstool."

Here, then, is a sufficient price for the redemption of a lost world. Here is "a fountain of living water opened for sin and uncleanness," that shall wash the soul from every stain, and "purge the conscience from dead works." This is the publication of peace; this is the "glad tidings of great joy;" this is "the glorious gospel of Christ, who is the image of God," and "the brightness of his father's glory."

The immediate consequence of "believing with the heart unto righteousness" this divine testimony, is *sanctification*—a purifying of the mind by the influence of the Holy Spirit. The most obvious demonstration of this is a sense of spiritual freedom from the deadly influence of sin. Not, indeed, that sin is at once completely eradicated from the whole man, or that his conduct from the instant of belief to the end of life, is without a single spot; but his mind is informed by the "good and acceptable will of God," and through the knowledge of that will, sin becomes exceedingly hateful. Its indulgence no longer affords pleasure, the society of its votaries is irksome; and even what are termed innocent gratifications (an unrestrained indulgence in which leads to so much actual crime), become tasteless, and of infinitely inferior consideration, compared to that acquaintance with God to which the soul so ardently aspires. The truths of revelation take their place in the mind as subjects of constant thought. They are no longer enveloped in gloom; the mist which formerly concealed them is dissipated; the veil is removed from the mental sight, and, "with open face beholding as in a glass the glory of the Lord," the believer himself is "changed into the same image, from glory to glory, even as by the spirit of the Lord."

Habitual contemplation of the divine purity, the patient suffering, the dying love, and the redeeming sacrifice of Christ, excites in the heart an active principle of assimilation to his character, which predominates over animal inclination, and becomes progressively more powerful, sanctifying the thoughts and desires, and words and actions, till death shall de-

stroy every vestige of evil ascendancy; and the soul, escaping from corruption, shall be arrayed in the lustre and beauty of perfect holiness, and, gazing with unclouded vision upon the glory of the heavenly majesty, shall mingle "with exceeding joy" in the rapturous chorus of beatified saints around the Eternal Splendour.

Such is the happy consummation of human destiny under the influence of faith in the gospel of Christ, and the guidance of the Holy Spirit.

The message of this great salvation is addressed to all mankind without distinction. Its author decides not by external circumstance. With him riches are no recommendation, and poverty is no bar. He speaks to all as guilty needy creatures, whether starving in squalid rags, or attired with princely apparel. "The rich and the poor, [the learned and the ignorant,] the wise and the foolish," meet together in his presence, and he "hath concluded all in unbelief, that he might have mercy upon all."

And now, reader, let us with earnestness enquire if you have yet "received with meekness this engrafted word, which is able to save the soul." Again it is addressed to you. This is another instance of long-suffering kindness and tender mercy. We beseech you, lift not suicidal hands against your immortal soul: let not another rejection of a Saviour's love be added to the amount of your offences. Oh, "return to the Lord and he will have mercy upon you; and to our God, for he will abundantly pardon."

But, perhaps the "things that are seen" have more inviting attractions for you than the lowly "Man of Sorrows;" and you hide

your face from Him who, for the sake of sinners, "was acquainted with grief." There is, however, a time approaching when the testimony which God has given of his son will appear so distinctly luminous, that even your dark minds will acknowledge its truth. It will be then too late. Infinite wisdom will not be condemned for ever. If you *will* not have him to rule as a father, you *shall* have him to reign as a sovereign; and He who now invites you to his presence with accents of the kindest love, will then say—"Depart from me ye cursed." Yes—and the memory of this one and those other former instances of your guilty blindness will be branded in imperishable characters upon your conscience, and will add a pang to every torture, an acuteness to every agony you will suffer amid the woes of that place, "where the worm dieth not, and the fire is not quenched."

How different is your situation from that of the man who, not finding in himself any thing on which to depend for happiness, has placed his whole reliance, with unhesitating faith, upon the all-sufficient love and atoning sacrifice of Christ! He lies down with confidence, and awakes with hope. "In the valley of the shadow of death he fears no evil;" but his "peace passeth all understanding," for "he knows that his Redeemer liveth;" and this recollection goes with him through all his trials and sorrows, shedding a light around his steps, and cheering the dreariness of his journey to that heavenly rest, where He whom he hath believed "shall lead him to living fountains of water," and where "God shall wipe away all tears from his eyes."

G. L.

THE LAST ADDRESS OF THE LATE REV. JOHN KEEN HALL, M.A. OF KETTERING, TO THE PEOPLE OF HIS CHARGE.

To the Editor of the Baptist Magazine.

SIR,

THE following solemn and faithful Address of my departed friend, delivered at the close of the morning and afternoon services of the Sabbath, March 18, 1829, was not only the last public exercise of his ministry, but the last subject of his private and devout meditation, for public exhortation to his beloved people, for whose spiritual and eternal welfare he had laboured as their pastor fourteen years.

It is not presented to the readers of your work, as a specimen of its author's talents. Had my object been to exhibit these to their admiration, I should rather have referred them to his discourse on slavery,* in which the energies of his mind, and the elegance of his composition, are more apparent. But here we have the milder radiance of a setting sun; and there is not, perhaps, in the moral world, a more solemn or impressive scene than that of a pastor delivering his final admonition to the people of his charge: clearing his own conscience, by resting the burden of the responsibility on theirs, when about to return to Him from whom he received his commission. That its impression may be permanent and efficacious in the hearts of those to whom it was immediately addressed, and that we may all derive from it the instruction it is calculated to convey, is the ardent prayer of,

Yours, &c.

JOHN MACK.

Clipston, Nov. 16, 1829.

* See our Review of this excellent Discourse in the Number for March, 1825, p. 117; a Discourse certainly of rare merit, and full of the richest and most glowing sentiments.—Ed.

My dear Friends,

I have lately been thinking much upon the importance of the relation subsisting between a minister and his congregation. This connection is infinitely momentous, as it must have a most powerful influence upon our most serious and valuable concerns, and must affect deeply, and for ever our future state. I am the bearer to you of that message from God, which is the savour of life unto life, or of death unto death. I have already conducted many to the verge of that eternity into which they have been summoned; into that eternity I shall myself shortly enter; and there I shall at length stand in the presence of our Judge, surrounded by you my congregation. How desirable is it that we should meet in joy, and not in sorrow; not only that I should have been found to have been faithful, but that I should be able to "present every one of you perfect in Christ Jesus."

Allow me, therefore, affectionately and urgently to request that you will, with all your hearts and souls, not only in justice to me, but in compassion to yourselves, concur with me in this mighty undertaking.

Your minister stands greatly in need of constant divine illumination and instruction, and of a perpetual and an abundant supply of divine influence, that he may see more clearly, and feel more deeply the excellency of Christ, the beauty of holiness, and the value of souls; and that he may be able rightly and affectionately to point out the way of salvation, to illustrate and enforce the Scriptures, and to discharge the arduous duties of his office; and you stand in need of the same spiritual influence, that by the blessing of God on his ministrations, your consciences may

be aroused, your understandings enlightened, your hearts renewed, your comfort promoted, and that you may be "rooted and built up in Christ, established in the faith, abounding therein with thanksgiving, and unblameable in holiness before God."

Let each of us then seriously consider, and resolutely adopt every method, by which it is likely that the blessings of grace may be secured to himself, and to the church and congregation.

On a review of our state, we shall see much reason for ardent gratitude, and at the same time for deep humiliation, for earnest prayer, and for strenuous exertion. The congregation, though it has from obvious causes somewhat declined, is still considerable, the regularity of most of our friends from the villages, and of many in the town is truly exemplary; and the general attention which prevails, is a pleasing evidence that the greater part of the hearers are interested in the services. The church, notwithstanding its losses by an unnecessary division, and by an extraordinary number of deaths and dismissions, has decreased since the death of Mr. Fuller, by only thirteen members; and I am most happy to be able to state, that for some years it has walked in love and peace, and has enjoyed the consequent advantages of christian comfort.

There has been, I trust, in many, an increase of piety and of zeal, there has been a renewal in the attendance on our weekly meetings, and the frequenters of our Sabbath evening prayer meetings, were never before so numerous. Those valuable institutions, the Sunday Schools, are on the whole in a prosperous state, and continue to enjoy the sanction of the contributors, the visitors, the parents,

and the teachers. Your minister receives increasing and unequivocal proofs of the esteem and cordial approbation of his people, in expressions and acts of kindness, which at times produce in his mind overwhelming feelings of gratitude, and of pleasure. And what is most of all, the word of God appears to have been in a considerable number of instances, attended with success, and to have been rendered effectual to the salvation of souls.

But amidst these pleasing appearances, there are many things which occasion discouragement and regret. The attendance of some of the people is exceedingly irregular and remiss: too many content themselves with appearing in the house of God only once in the day, as is evident by the comparative scantiness of the morning congregation; and hence both these classes lose many of the discourses which are most calculated to do them good. The places of those, who have been removed by Providence, are not all supplied by a succession of hearers.

The monthly prayer meetings are not so well attended as their importance demands; and these, as well as the weekly meetings, are neglected, even by some of the members of the church. The lives of some, to say the least, are not highly ornamental to their profession, and they display but little zeal, and make but few and feeble efforts for the salvation of souls, and for the increase of religion.

There are among us many christians, who have declined for years to unite themselves with the church, and some of whom have grown old without observing the ordinances of God. But what is most distressing are the awful facts, that there have been many who after having long attended here, appear to have entered into eternity in ig-

norance, in impenitence, and under the tremendous weight of unpardoned sin; and that there are still numbers amongst us, in all the stages of life, whose consciences are asleep, whose hearts are unchanged, and who are pursuing those paths, which inevitably lead to eternal death. Now my object in this address is to arouse all our minds to a solemn sense of the necessity of doing all in our power to avert these evils, which are of various magnitude, but the least of which may be pronounced *infinite*. Let me urge *you* who are in an unconverted state to think of the perils of that state, and to flee without delay, and with all your might, from the wrath to come. Cast off all base fear of man, and all false shame under the imperious influence of the fear of God, and the apprehension of that everlasting shame and contempt to which the wicked shall awake. Apply to *all the means of grace*, apply to your Bible, apply to the throne of mercy, apply to the Saviour of sinners, and you shall find that "the same God over all, is rich unto all that call upon him, and that whosoever shall call upon the name of the Lord shall be saved."

Let me entreat you, who through the grace of God have believed, to unite yourselves at once to his professed people. For this the early stages of religion are the most favourable. The church is the vineyard of God, and there should be planted the young trees of righteousness, for there will they be more secure, and appear more ornamental, and there will they flourish in richer luxuriance and fruitfulness.

Your present conduct is discouraging to your minister, and to your pious friends. It is detrimental to yourselves, as it robs you of the peace which springs

from obedience, and deprives you of the benefits of Divine Institutions: it undermines and weakens the church of God, for you not only withhold from it your own support, but so far as the influence of your example extends, you diminish in the minds of others their ideas of its importance. You are guilty of treating with practical contempt the visible kingdom of Christ, and the holy ordinances of religion, and thus your conduct is injurious to men and offensive to God.

Allow me further to stimulate professing Christians to perform their part in endeavouring to obtain the divine blessing; that they may enjoy prosperity in their own souls, and may have the happiness to behold it in the church and congregation.

Much depends upon you. Ye are the lights of the world. Oh! hide not, obscure not, in this state of night, where sinners are wandering around in darkness, the light which the Holy Spirit has kindled. Seriously, and with prayer examine yourselves, and consider the state of the church and congregation. Is there any sin or inconsistency of which you are guilty, is there any means of grace, or of usefulness, of which you are negligent? Might you not derive more advantage from the reading of the Scriptures, and from public worship? Might not your prayers be more constant, comprehensive, and devotional? Are there not persons whose ignorance you might remove, whose consciences you might alarm, whom you might lead to the house of God, whose souls, by a blessing on your vigorous efforts, you might possibly save? Are there not Christians, whose fears, difficulties, and errors you might remove, and whom you might induce to unite with us, to the pro-

motion of their own comfort and improvement, and to the advantage of the church? "Whatever your hand finds to do, do it with your might." I proposed at church-meeting, on Thursday last, with the full concurrence of those present, that all the members should make a point of attending the church-meetings, that all should come prepared to unite in earnest prayer for the church and congregation, and that two members and the minister should engage at every meeting, until each has had an opportunity of expressing in his own language his solemn supplications in the presence of his brethren, and of his God. These methods appear to me, for many reasons which I shall not now mention, to be preferable to those especial meetings which some recommend. Should they be adopted, and should they succeed, they will encourage me, if blessed with life and renewed health, to labour among you with increasing pleasure, to promote your immortal interests and the glory of God.

ON THE APPLICATION OF THE TERMS
Reverend AND *Divine* TO THE MI-
NISTERS OF THE GOSPEL.

(In Answer to the Queries in the September
and October Numbers.)

To the Editor of the Baptist Magazine.

SIR,

As your Correspondents have begun to notice some existing evils amongst Protestant Dissenters, it is the wish of the writer and his friends that they would proceed, until they have cleansed the Aугæan stable of all its defilements. I allude to the notices which have been paid in your Magazine to the words *Reverend* and *Divine*, as applied to poor erring mortals. If my advice could be followed, I

would recommend that you publish in your work an Index Expurgatorius, (and in *this* instance imitate the Mother of Abominations,) which shall include such titles, &c. as ought to be for ever banished from the lips and writings of the persons alluded to above, I mean *Protestant Dissenters of all denominations*.

I begin with the word *Reverend*. If I mistake not, this word is only once to be found in sacred writ, and there it is applied to the Divine Being, "*holy and reverend is his name*;" not prefixed or appended to any other name, but the name itself. Now, if rightly considered, is it not bordering upon *blasphemy* thus to assume the name of the great and blessed God? If the word "*reverend*" must be taken, why not the other word, viz. *holy*? Upon the same principle, may not the name *Jehovah* be assumed, or any other name by which the blessed God has revealed himself? Let the Pope, the Man of Sin, style himself not only *holy*, but *Holiness*—but must Protestant Dissenters thus ape him, at least in part? Did the apostles and first ministers of the Gospel ever assume such titles? Plain Paul, Peter, John, &c. satisfied them. Did not our blessed Lord forbid his disciples to be called *Rabbi*, and enjoin it upon them to call no man *Master* upon earth?

Let your readers, Sir, but recur to first principles, and they will perceive that the religion of the blessed Jesus needs no such support, and is in the spirit of it incompatible with such appendages. The promise is not made to those who honour themselves or one another, but "*they that honour me*," saith the Lord, "*I will honour*." Let us remember that God is a jealous God; and as he will not give his glory to another, or his

praise to graven images, so neither does he allow those whom he has condescended to employ in his service, to invest themselves with his dignity, or arrogate any of his titles.

I remain, I hope I can say, a well-wisher to the cause of genuine Christianity, P. Q.

To the Editor of the Baptist Magazine.

SIR,

The term *Reverend*, which is used only once in the Scriptures, (Ps. cxi. 9.) is applied to the Supreme Being. This is thought by some to be a sufficient reason why it should never be given to man. Now, to the writer, it appears futile to object to it on that ground; for once admit the principle, that the appropriation of a name or title to the Deity precludes the application of it from mortals, although employed in a very different and inferior sense, and the admission would conduct to consequences where the most pious objector to such terms would be afraid to follow it.

The objection appears to the writer to assume this capital error, viz. that words have an abstract meaning of their own, which they retain in relation to every topic; thus conveying to the mind precisely the same idea, independently of the subject to which they are applied. This, however, is not the fact. Surely it will not be maintained that the pious and intelligent, who think proper to *reverence* their *fellow-creatures*, give to them the same *kind* and *degree* of reverence as that which they ascribe to the Almighty. To say that in a lower and qualified sense the *same terms* may never be given to man, which in their full and highest import are applicable only to his Maker, would be to impeach the character of that

exalted Being for whose honour we are professedly contending.

Jehovah, on one occasion, told Moses, that he had made a *god* of him to Pharaoh, Exod. vii. 1. Magistrates and civil rulers, we find, are frequently styled gods, as in Exod. xxii. 28; Ps. lxxxii. 6; John x. 34; but no one possessed of common sense will suppose that the same obedience is due to men, however dignified and exalted their official character, which is due to the Supreme. Besides, we know that God is expressly called *Father* in very many passages of Scripture: so also is our earthly parent: but who ever thinks that God is a father in the same sense that an earthly parent is? And yet God says, "A son honoureth his father, and a servant his master; if I then be a *father*, where is mine honour?" &c. It is certainly the duty of children to honour their parents, inasmuch as God himself commands it; and he has said of himself too, "them that honour me I will honour." But who among those that are parents ever thought of teaching their children to honour them with the same *kind* and *degree* of honour which they should render to the Great Creator of all things? Moreover, an apostle says, "We have had fathers of our flesh who corrected us, and we gave them *reverence*:" which, be it observed, the inspired writer does not at all object to; but he further remarks, that we certainly ought "*rather* to be in subjection to the Father of spirits and live;" i. e. if an earthly parent be deemed worthy of reverence, much more should the Great Eternal be thought worthy of it. Hence the apostle adds, in the same chapter, "Let us have grace, whereby we may serve God acceptably with *reverence* and godly fear."

The writer is occasionally in the

habit of corresponding by letters with different individuals, some of whom address him by his name, with the addition of "*Mr.*;" while others add the term "*Rev.*" With regard to his own feelings, it matters not which; for he thinks it beneath the dignity of a man to notice any thing about it in a way of animadversion. He would rather say, with a living author, who also, as well as your Correspondent PHILALETES, resides in KENT, "I ask no man to call me *Reverend*; if any one thinks fit to give me that title, esteeming it a suitable token of respect, he is at perfect liberty to do so; but I assume it not myself, and am offended with no man because he withholds it."—See *Groser's Lectures on Popery*.

But now, perhaps, it will be said, "If the writer is not fond of the title *Reverend*, what induces him to contend for the use of it?" To which he begs leave to reply, that he does not contend for its use, but simply maintains that the reason urged against the propriety of using it, is not a valid and legitimate ground of objection. To him it appears altogether a matter of indifference, being neither commanded nor prohibited in the Sacred Scriptures. At the same time, we know that in those inspired pages, the names of God, Lord, Master, Father, &c. are frequently applied both to the Divine Being and to man; though, as already observed, in a widely different sense.

To maintain, that because the terms cannot be applicable to the Infinite Jehovah and to mortals in the *same* sense, that therefore they are in *no* sense applicable to both, would be an impeachment of the divine wisdom, which in the sacred volume has indiscriminately applied them. In a limited and subordinate sense, many of the rela-

tionships subsisting between man and man may be expressed by those terms which, in their unqualified acceptation, it would be profane to apply to any Being less than the Eternal. It is in reference to this latter sense that Jesus Christ has expressly said, "Call no man *master*," and "Call no man *father*;" whilst in the former sense Paul enjoins the duty of obedience to man under both these characters. So likewise the infinite Jehovah is to be had in *reverence* by all them that are round about him, in a sense that it would be idolatry to exercise towards any other being in the universe. And yet notwithstanding this, children are taught to *reverence* their parents: and an apostle speaking of conjugal duties, hesitates not to command. "Let the wife see that she *reverence* her husband." The terms *good* and *holy*, it is conceived, might be objected to on the same principle. In their absolute sense they are applicable only to the Deity. He is immaculately pure, and "there is none good but one, that is God;" but there is a sense in which the same terms are applied in Scripture, both to men and things; where the former have been sanctified by the divine spirit, and the latter consecrated to his sacred service.

The same or similar remarks might be made in reply to your correspondent at Bath, who in the number for October, objects to the application of the term "Divine" to ministers. No man of common sense ever imagines that ministers claim or wish for "*divine adoration*." Far be that from them. His paper must be intended as a burlesque, and as such it may be dismissed.

J. M.
New Romney, Kent.

Oct. 22, 1829.

To the Editor of the Baptist Magazine.

SIR,

Your correspondent *Elihu*, seems to have been dreaming, and under that harmless appellation, a "Divine," as applied to a *man*, to have seen a vision almost as terrific as that of Eliphaz the Temanite.

A "Divine" evidently means nothing more than "a man who has made *divinity* his study." Hence, we say, "a *learned* Divine," "a *pious* divine," "an *able* Divine," "a *judicious* Divine," "a *profound* Divine," "a *shallow* Divine," &c. I do not mean to insinuate that the last of these epithets is applicable to our modern *Elihu*, of whom I know no more than he knows of *me*.

IGNOTUS.

ON THE STYLE OF THE EVANGELISTS.

THAT eminent critic, Dr. Campbell remarks, "The style of the Evangelists is chaste and simple; no effort in them to say extraordinary things in an extraordinary manner. The diction, if not, when judged by the rhetorician's rules, pure and elegant, is, however, natural, easy, and modest. Though they did not seek out fine words, the plainest, and, to that class of people with whom they were conversant, the most obvious, came unsought. They aimed at no laboured antithesis, no rounded periods, no ambitious epithets, no accumulated superlatives: there is a naked beauty in their manner which is entirely their own."—*Note on Matt. ix. 26.*

* See Job. iv. 13—16.

POETRY.

REPENTANCE NOT TO BE REPENTED OF.

Jesus, shall I the Cross forego,
And in the wild complain?
Such was thine heritage below,
Thy pilgrimage of pain.

But thy vast sorrows—there methinks
All other griefs are drowned:
As earth's unfathom'd ocean drinks
The seas that wander round.

Thou mighty Mourner! o'er the deep
That roll'd its wave on thee,
The world repentant woes might weep,
And such my woe shall be.

But when, above this guilty sphere,
On thee I fix my eye;
Thy smile upon its latest tear,
Shall leave the channel dry.

W. G.

THE STRANGER.

The mild sun of autumn at evening was
shining,
Mid vistas and bowers of golden light;
His orb on the bosom of ocean reclining,
Bean'd forth on its waters in calm de-
light.

'Twas a scene that might well for a moment
arrest me,
And I linger'd, its beauty and glory to
see;
When a stranger advancing, abruptly ad-
dress'd me:
I remember her words—and will give
them to thee.

"Sister, are those sunbeams shining
On the morning of thy days?
Youth and home their charms combining,
Buoyant hopes thy spirit raise?

Does a mother's smile beguile thee;
Art thou to her bosom prest?
When sorrows grieve, and fears assail
thee,
Does she soothe thee into rest?

Cherish then the blessing given,
Dearly prize the precious boon;
Thy fondest love be hers—to heaven
Thy praises render—I have none!

Does a sister's voice befriend thee,
Does her cheek on thee recline?
And still, whatever ills attend thee,
Does her bosom heave with thine?

Holy and pure the flame that trembles,
Enkindled from a sister's love;
Unearthly fire—that best resembles
The flame that burns so bright above.

May heavenly blessing rest upon thee!
Be all your thoughts, your wishes one;
And dark the hour that sends her from
thee,
And deep the sorrow—I have none!

And when thy mother, sister's near thee,
O think upon a lonely one;
And lift thy prayer—for He will hear thee,
Think on the Stranger—*she has none!*
E. P.

HYMN

FOR THE COMMENCEMENT OF PUBLIC
WORSHIP.

Once more we leave the busy road
Of worldly toil and care,
To worship our Redeemer God,
In his own house of prayer.

As strangers in a land of woe,
We pass our mortal days;
Yet now and then rejoicings know,
In God's own house of praise.

Ye mourning Christians, join the song,
Your harps once more employ;
Remember, as ye pass along,
This is the house of joy.

Dear Saviour, in thy temple shine,
Then shall our souls be blest;
And know and prove the truth divine,
Thine is a house of rest.

An emblem of our future bliss,
Thy temple, Lord, we love;
While we anticipate in this,
Our Father's house above.

J. L.

Poplar, Middlesex.

R E V I E W.

Account of the Edinburgh Sessional School and the other Parochial Institutions for Education, established in that City in the Year 1812. With Strictures on Education in General. By JOHN WOOD, Esq. 1829. 4s. 6d.

IN a country which has nobly distinguished itself as the first to produce one of the fairest fruits of civil and religious liberty, the general education of the people,—we should naturally anticipate just and enlightened sentiments on the important subject of education; an expectation which the very interesting work before us will not disappoint. We especially recommend a careful perusal of it to those who are actually engaged in establishing or superintending schools; for we are persuaded they will find, in the Edinburgh Sessional School, an admirable model for such institutions. Its directors have selected and combined the best elements of the new modes of teaching, so as to render their system most efficient in securing the mental and moral progress of the pupils. The benevolent author appears to have been the chief agent in perfecting this system, of which he is the warm, yet temperate advocate, happily avoiding the egotistic dogmatism which so often disfigures works of this class. The views upon which it is founded are of universal application, based upon the immutable and eternal principles of nature and common sense: and supported by the best of all evidence, the results of actual experiment. What these views are will appear in the following quotation.

“The truth is, that the conductors of this establishment never had the slightest desire to hold themselves out as the inventors of a new system, but have, on the contrary, uniformly attributed any success which may have attended their humble labours, not so much to any novelty or peculiarity of external arrangement, as to their having made it their anxious endeavour, to keep steadily

in view, and to bring into active operation, those simple and obvious principles which they conceive nature herself must have dictated to every parent and teacher previously to more artificial contrivances. To open up a royal road to learning, by which all the advantages of superior education might be attained, without any trouble on the part either of the teacher or scholar, undoubtedly never for a single moment entered into their contemplation. But they were by no means, on that account, less anxious to do every thing in their power to render the duties of both as easy, as pleasing, and profitable as possible; and particularly to study the capacity and the inclinations of the learner. In all their arrangements they have regarded their youngest pupil, not as a machine, or an irrational animal that must be driven, but as an intellectual being who may be led, endowed not merely with sensation and memory, but with perception, judgment, conscience, affections, and passions; capable to a certain degree, of receiving favourable or unfavourable impressions, of imbibing right or wrong sentiments, of acquiring good or bad habits; strongly averse to application where its object is unperceived or remote; but, on the other hand ardently curious, and infinitely delighting in the display of every new attainment which he makes. It has, accordingly, been their anxious aim to interest, no less than to task, to make the pupil understand (as much as possible) what he is doing, no less than to exact from him its performance; familiarly to illustrate, and copiously to exemplify the principle, no less than to hear him repeat the words of a rule, to speak to him, and by all means to encourage him to speak in a natural language which he understands, rather than in irksome technicalities which the pedant might approve; to keep him while in school, not only constantly, but actively, energetically employed, to inspire him with a zeal for excelling in whatever is his present occupation, (whether it be study or amusement,) and even where he is incapable of excelling others, still by noticing with approbation every step however little, which he makes towards improvement, to delight him with the consciousness of excelling his former self.

“These obvious principles may be grafted on a variety of systems of external arrangement, adapted to the particular circumstances and object of each individual seminary; but for any defect of the principles themselves,

or of a due sense of their paramount importance, we conceive that no system of external arrangement, however beautiful; no selection of books, however judicious, no talents or accomplishments on the part of the instructor, however brilliant and transcendent, can ever in any degree compensate."

The explanatory method of teaching to read, which we believe infant schools have been the means of rendering deservedly popular, is carried to a high degree of perfection in the Sessional School.

"How many fine passages have been read in the most pompous manner, without rousing a single sentiment in the mind of the performer! How many in which they have left behind them only the most erroneous and absurd impressions and associations! Of such associations, if we remember right, Miss Hamilton in one of her works on education, affords some striking examples from her personal experience. To these we may add another, furnished by a gentleman of our acquaintance, which, strong as it is, will we believe, be recognized by most of our readers, as too true a picture of what, from a similar cause has not unfrequently occurred to themselves. He had been accustomed, like most schoolboys to read, and probably to repeat, without the slightest attention to the sense, Gray's Elegy, not uncommonly known in school by the name of "The curfew tolls." What either 'curfew' or 'tolls' meant, he according to custom, knew nothing. He always thought, however, of *toll-bars*, and wondered what sort of *tolls* were *curfew tolls*; but he durst not, of course, put any idle question on such a subject to the master. The original impression, as might be expected, remained, and to the present hour continues to haunt him, whenever this well known poem comes in his mind.

"But in the last place they little know the full value of the explanatory method, who think it unnecessary in any case, to carry it beyond what is absolutely essential to enable the pupil to understand the meaning of the individual passage before him at the time. As well, indeed, might it be maintained, that in parsing, the only object in view should be the elucidation of the particular sentence parsed; or that, in reading Cæsar's Commentaries in a grammar school, the pupil's sole attention should be directed to the manner in which the Gallic war was conducted. A very little reflection, however, should be sufficient to show how erroneous such a practice would be in either case. The passages gone over in school

must of course be very few and limited, and the direct information communicated through them extremely scanty. The skill of the instructor must therefore be exhibited not merely in enabling the pupil to understand these few passages, but in making every lesson bear upon the proper object of his labours, the giving a general knowledge and full command of the language, which it is his province to teach, together with as much other useful information, as the passage may suggest and circumstances will admit. As in *parsing*, accordingly, no good teacher would be satisfied with examining his pupil upon the syntactic construction of the passage before him as it stands, and making him repeat the rules of that construction; but would also at the same time, call upon him to notice the variations, which must necessarily be made in certain hypothetical circumstances; so also in the department of which we are now treating, he will not consider it enough, that the child may have, from the context or otherwise, formed a general notion of the meaning of a whole passage, but will also, with a view to future exigencies, direct his attention to the full force and signification of the particular terms employed, and likewise, in some cases at least, to their roots, derivatives, and compounds. Thus for example, if in any lesson the scholar read of one having 'done an unprecedented act,' it might be quite sufficient for understanding the meaning of that single passage, to tell him that 'no other person had ever done the like;' but this would by no means fully accomplish the object we have in view. The child would thus receive no clear notion of the word *unprecedented*, and would therefore, in all probability, on the very next occasion of its recurrence, or of the recurrence of other words from the same root, be as much at a loss as before. But direct his attention to the three-fold composition of this word, the *un*, the *pre*, and the *cede*. Ask him the meaning of the syllable *un* in composition, and tell him to point out to you, (or if necessary, point out to him) any other words, in which it has this signification of *not* (such as *uncommon*, *uncivil*), and if there be leisure, any other syllables which have in composition a similar effect, such as *in*, with all its modifications of *ig*, *il*, *im*, *ir*, also *dis* and *non*, with examples. Next investigate the meaning of the syllable *pre* in composition, and illustrate it with examples, such as *previous*, *premature*. Then examine in like manner the meaning of the syllable *cede*, and having shown that in composition it generally signifies *to go*, demand the signification of its various compounds, *precede*, *proceed*, *succeed*, *accede*, *recede*, *exceed*, *intercede*. The pupil will in this manner, acquire not only

a much more distinct and lasting impression of the signification of the word in question, but a key also to a vast variety of other words in the language. This too he will do far more pleasingly and satisfactorily in the manner which is here recommended, than by being enjoined to commit them to memory from a vocabulary at home as a task. The latter practice, wherever it is introduced, is, we know, regarded by the children as an irksome drudgery; the former, on the contrary, is an amusement. The former makes a strong and lasting impression upon the mind; under the latter the information wished to be communicated, is too often learned merely as the task of the day, and obliterated by that of the next. It is very true that it would not be possible to go over every word of a lesson with the same minuteness, as that we have now instanced. A certain portion of time should therefore be set apart for this examination; and, after these explanations have been given, which are so necessary to the right understanding of the passage, such minute investigations only may be gone into as time will admit. It is no more essential that every word should be gone over in this way, than that every word should always be syntactically parsed. A single sentence well done may prove of the greatest service to the scholar in his future studies."

It is only matter of surprise to us, that so obvious and easy a mode of interesting and instructing the youthful pupil, should have been so long overlooked, especially as the *spirit* and almost the *details* of this and other modern improvements in education were long since so ably enforced and illustrated in Dr. Watts' invaluable work on "The Improvement of the Mind:" but so slow is the dull and inert mass of society, pressed down as it is by habit and prejudice, in receiving the leaven infused into it by some master-mind, that before the lump is thoroughly imbued with its influence, the means which first impregnated it are forgotten, and the whole appears like a novel discovery. We cannot withhold from our readers the following striking example of the advantages of this method of teaching:—

"We regret that we have it not in our power to give any particulars of poor 'Jamie's' history, beyond those which fell under our own observation. His father, on introducing him to the school, candidly informed the master, in our absence, that he had no expectation of his son profiting in

the way of education, and that his principal object in bringing him to us was to have him kept from the streets. When we first cast our eyes upon him, we must acknowledge that our emotions were nearly akin to those of the king of Israel, when Naaman the leper presented to him the letter of the king of Syria. His countenance was vacant, louring, and dejected; and his general aspect (if we may judge from our own first impressions) rather repulsive, than of a nature calculated to excite unmingled sympathy. He seemed quite indifferent about every thing, and unwilling to be taken notice of, and continued in this state for some time after his introduction to the school. He could give no account of his age, but was, in point of height, as tall as any of the biggest boys in the school, who are from 12 to 15 years. It was found necessary to place him in the lowest class, among children of five or six. These, as might naturally be expected, when they found their gigantic class-fellow hardly able to keep pace with the dullest of themselves, and not venturing to resent any indignities offered him even by the youngest, began to entertain towards him feelings of no very high respect, and to annoy him with every kind of little childish tricks; very different were the feelings and behaviour of the elder scholars. They not only were at pains to protect Jamie from every insult, but also, latterly, took the deepest interest in his progress, which they anxiously watched with an eye at once of eager curiosity and of tender affection, while they also made him the subject of their own frequent conversation. At first he entered upon his lessons obviously as an unwilling task; not long afterwards, however, we were led to think that the explanations given him by his monitor, of the little words which he was now able to read, and the account of the things themselves which these words indicated, though they could present little novelty to any other of the same age, were listened to by him with considerable interest. Standing by accordingly one day, when the monitor was explaining to his class, that an ox was the animal they saw so often passing to the market, and which gave them beef, the writer of the present account turned round to Jamie, and asked him if he knew what an ox was? "Oh, ay," was his answer, "it sticks folk." This answer, simple as it was, had so much more in it of the nature of a gratuitous remark, than any thing else that had yet dropt from the same quarter, and seemed to give such pleasure to himself, that he did not lose the opportunity of bestowing upon it high commendation, which was immediately received with a smile of self-complacency that afforded us infinite satisfaction. That

principle of self-emulation on which we have always placed so much reliance, being thus awakened, we were at all pains to encourage him to make similar remarks, which every day became more and more shrewd; not satisfied with emulating himself, he soon took no less delight in rising above his Lilliputian companions; and his ordinary place, at length, in a class of 24 or 25, was about third, or fourth; while he not unfrequently rose to the top. It is well worthy of remark, that, from the time he thus began to rise in his class, he never heard any thing more of indignities offered him by those whom he was now surpassing. In place of declining to be spoken to, nothing now gave him greater pleasure than to have an opportunity of display; and whenever he saw the author approaching for the purpose of examining his class, his countenance began to brighten, and he used to turn round to his class-fellows on either side of him with much eagerness, exclaiming, 'There's Mr. Wood, there's Mr. Wood.' His general aspect, too, now indicated greater intelligence, and undoubtedly greater happiness. As a proof of this, we may mention the following incident: a lady, who happened to see him soon after his admission into the school, having occasion to repeat her visit, requested, in the course of it, to be taken to the class where Jamie was. The truth was, she had already seen that class, and had heard this very lad examined at uncommon length, along with the rest of his companions, but had not recognised him. We had much difficulty in convincing her of his identity. She said, that in consequence of his being so much taller than those about him, she had taken particular notice of him; but from the intelligent answers which he returned, and his happy looks at the time of giving those answers, so different from what she had seen him on her former visit, she had immediately banished from her mind all idea that this was the same individual."

When knowledge first threw off its old and cumbrous disguises, and began to walk abroad among all classes, in a new and more inviting dress, memory was the first faculty taken into his service, and was unhappily elevated above, instead of being made only the handmaid of the nobler qualities of the mind; but this error is corrected, and the cultivation of the intellect is beginning to receive the attention it merits; while in the seminary we have been considering, as well as in many others, both are rendered subservient to the highest of

all objects, the amelioration of the heart. It is in subduing pride, passion, and selfishness, and implanting sentiments of patriotism, benevolence, and piety; in rendering the wonders of nature a theme of praise to the divine Creator, and the lessons of history a warning against vice or an incentive to virtue, that education will perfectly fulfil her high vocation. Without this, however proudly the tree of knowledge may lift its aspiring head, we shall seek in vain for shelter beneath its branches, or sweetness from its fruit. Our author devotes one chapter to the consideration of the much contested subject of emulation, and the scriptural arguments by which he maintains its propriety we will proceed to quote.

Alluding to an opponent of this principle, Mr. Wood says:—

"Mr. Cambell sweepingly tells us, that 'the apostle Paul expressly proscribed emulation, as one of the works of the flesh.' But if the apostle, in the passage referred to, is to be considered as proscribing under the word 'emulation' all generous rivalry, as well may he be supposed to have condemned under the word 'wrath' in the same passage, all just and virtuous indignation; and under the term 'variance,' all difference of sentiment, however honest and sincere; nor assuredly is it in the *practice* of the great apostle, that we shall find any proscription of the principle. No man knew better than he, its predominance over the human soul; or ever wielded it more powerfully towards the accomplishment of his own important ends. He tells us himself the use he made of it, in his attempt to convert and save his own countrymen, by twitting them with the superior privileges which the Gentiles, whom they despised, were now earning to themselves. With an evident reference to a passage in one of their prophets, recently quoted by him, which contains the following remarkable expression, recognising the same principle: 'I will provoke you to jealousy by them which are no people;' the apostle proceeds, 'I say, then, have they stumbled that they should fall? God forbid! but rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy. For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles. I magnify mine office, if by any means I may provoke to emulation them which were my flesh, and might save some of them.' Nor can any thing exceed the skill with which he em-

plays the like principle, in the management of his various churches. To the Macedonians he boasts of the forwardness of the church at Corinth to contribute for the saints; while to the latter, he is careful to communicate this boast, in order that they might shew themselves worthy of it. 'I know,' says he to the Corinthians, 'the forwardness of your mind, for which I boast to them of Macedonia, that Achala was ready a year ago; and your faith hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that are say not ye) should be ashamed in this same confident boasting.' What a contrast does a tact like this, founded on a thorough knowledge of human nature, exhibit to the visionary schemes which are our present object of consideration." pp. 118.

We particularly invite the attention of Sunday School teachers to this reasoning, as we fear those invaluable institutions have in many cases received much injury from the well-meant, but injudicious attempts to exclude emulation.

For ourselves we think that the nature of the feeling excited among children by the play of precedency and prizes, has been much misunderstood. It does not appear to us so much a spirit of rivalry as a desire of approbation and reward. On younger children especially, we have observed that merely getting above their fellows has little effect, unaccompanied by the expectation of entitling themselves to the ticket or other mark of distinction attached to the highest place. We believe that the feelings of the solitary child, instructed by maternal tenderness beneath the domestic roof, on receiving the promised kiss, or book, as a reward for mental exertion, will be found very near akin, if not precisely similar to those of the pupil at a public school on having attained the head of his class; his pleasure does not arise from looking back with self-complacent exultation upon those he has surpassed, but from looking forward with the consciousness of successful exertion, to the praise of his tutor, and the possession of the merited reward. It is the most pure and power-

ful of the motives which urge mankind to the pursuit of excellence, previous to the implantation of a religious principle; and even then it is not discarded, for our divine Master himself not only proposes his own glory as our ulterior object, but graciously encourages us to run with diligence the race set before us, by the promise of his favour here, and the future possession of that "crown of glory" which he has promised "to them that love him." *Self-love* then, which is often confounded with selfishness, though the latter is rather the rust of depravity which gathers upon it, is an allowed motive even in the Christian course, and as it relates to worldly affairs, it is most evidently one of the essential conditions of our existence. The principle of emulation is only one of its manifestations. In order "to love our neighbour as ourselves;" it is not necessary that we should refuse to exert our skill and industry, because we will not surpass the ignorant or the idle; the former must of necessity win, and the latter lose the prize. By attempting to be wise above Scripture, fastidious beyond nature, and jealous without reason, many errors have been introduced into other matters as well as into systems of education. Some persons decline uniting, even in the noblest schemes of benevolence, because they cannot perfectly approve the characters and motives of all the individuals with whom they must associate. Others refuse their aid to societies because some of the regulations are opposed to their own peculiar views and prejudices on minor points. Many truly pious and estimable individuals of contracted views, tremble at the progress of knowledge, and keep aloof from Mechanics' Institutes and other similar institutions, with which religious information is not professedly connected, fearing lest the snares of infidelity should be concealed under the specious guise of free discussion, and atheism lurk beneath the philosophy of nature. But these apprehensions, however unfounded, should rather lead them to take part in these plans, in order that their influence may be exerted in

guarding the sacred springs of knowledge from pollution, and to evince that their religion is not one which shrinks from scrutiny, but which will rather grow brighter and brighter, as it is submitted to the full radiance of advancing light. We must find room for the concluding passage from the chapter on the "supposed dangers of general education."

"Neither are we sanguine enough to expect that by instilling right principles, we shall uniformly ensure right practice, or by communicating the most perfect knowledge of the important truths of religion, secure a steady performance of its sacred obligations. But, at the same time speaking both theoretically and practically, we have no hesitation in declaring, that we know no human device better calculated to promote the welfare of our species, to advance the cause of religion of virtue, and of social order, and to send forth the young into the world, prepared to meet its dangers and its trials, to encounter at once the sophistry of the infidel, the seductions of the profligate, and the intrigues of the factions—than that education which is founded upon the eternal basis of Christianity, which renders the pupil acquainted with the works and ways of God, calls forth the faculties of his understanding into exercise, infuses sound principles into his soul, and provides an innocent and ennobling occupation for his leisure hours. Who is there, endowed with the least reflection, that could for a moment think of debarring the lowest of his brethren from such an inestimable blessing? Who is there that will not be ready to declare with one, who was never accused of those pernicious levelling principles, which are the offspring of ignorance and the outcasts of education, that "he should consider it as great a crime to hide such knowledge from the people, as it would be to hide from them the light of the sun, if we had that in our power." *"

A Course of Lectures on the Apocalypse.
By WM. JONES. Author of the *History of the Waldenses, Biblical Cyclopædia*, &c.

WHATEVER be the cause which produces it, we have reason enough to la-

ment that so many preachers and writers, in the selection of subjects, desert the plain for the obscure; the useful for that which is of small practical worth. We have reason to fear that a love of distinction will sometimes account for this folly. He who is determined to be gazed at, will secure notice in the way he deems most sure of succeeding. If he cannot excite attention by the elegance of his attire and his movements, he may by their vulgarity and awkwardness; and should he be unable to attain an honourable distinction by the illustration and enforcement of the more necessary and useful doctrines and precepts of the sacred oracles, he may reach notoriety by bold, and often pernicious conjectures, relative to their predictions.

We have been induced to write thus, by the observance of some men in these times, who seem not remarkably well informed, but much distinguished by boldness, and even arrogance of spirit, and who are continually uttering "divers and strange doctrines," which they profess to have learned by the study of unfulfilled prophecy.

Mr. Jones has undertaken to provide an antidote to this modern poison; for which salutary work he is soundly qualified, and in which we wish him good success.

The lectures he has here given to the public are admirable, and will not fail to inform and to sanctify all who attentively and prayerfully read them. They are published in parts, each containing seven or eight lectures; five of which parts have been published. Until the entire course is finished, all attempt at analysis had perhaps better be avoided, and a general opinion of what has been done be only given.

In reference to all that has been written on that part of the sacred volume which the lectures before us attempt to explain, it may perhaps be justly affirmed, that these human expositions can claim little more than greater or less degrees of probability. The very opposite views which have been taken by men of erudition and good intentions of many parts of the Apocalypse, seem

* Speech of Sir W. Scott at the Annual Meeting of the Edinburgh School of Arts, 1st June 1824.

to indicate that we must wait until Providence has shed more light on these at present dark pages, before we can attain to a certain knowledge of what they represent.

But whatever be our opinion of the wisdom of attempting at present to expound the volume on which Mr. Jones has laboured, we deem his Lectures now on our table equal, if not superior, to any thing on the same subject that has hitherto appeared. They are replete with historical and theological information of the highest worth. The historical is full and various, and the theological generally respects the personal dignity and official character of Jesus Christ, the nature of his kingdom on earth in all its parts, and the glory of that state of eternal blessedness into which he will finally elevate his servants. Indeed, our author manifests throughout his work an extensive knowledge of the Scriptures, and great ability in using that attainment. Nor does he ever forget that Jesus Christ is the only monarch of the true church, and that men should only obey his laws, as they are found in the inspired page. The ecclesiastical enactments of popes and monarchs he treats with just as much respect as the chaff that has been left on the top of a mountain would receive from a mighty wind. He is uniformly the determined enemy of that corrupt and malignant union of ecclesiastical and civil policy and power, in the government and extension of the Christian church, which have been too often employed; a union, as faithful history shews, that has debased religion, created, extended, and maintained heresy; and shed rivers of the blood of the best part of the population of our earth.

In these Lectures, no fair opportunity is omitted of conflicting with every corruption of the doctrines and institutions of the Gospel; the author acting, as it appears to us, under the just conclusion, that the principles and rites which descended from heaven, under the divine influence, are alone able to sanctify and save the human soul.

In a clear and able manner, Mr.

Jones exhibits the rise, progress, and deformities of popery and Mahometanism, two of the most filthy and ferocious systems of evil that have ever degraded and ruined man.

The style of these discourses is manly and perspicuous, and their author every where appears distinguished by a desire to benefit his readers. He has, with becoming diligence, referred to the soundest authorities on all the subjects where information was needed, and in a very condensed form, given a vast amount of that valuable commodity.

That the work on which we have animadverted is not perfect we admit, but its delinquencies are few, and scarcely deserving of notice. Mr. Jones, we think, is sometimes too confident of the correctness of his opinions and explanations; a fault too common with men of an independent spirit. A part of the sacred writings on which such men as Bishops Newton, Hurd, and Warburton, and Messrs. Lightfoot, Scott, and Faber, have given different expositions, should be treated with that modesty which effects all it can, and then almost trembles lest some of its labour should be incorrect. We fear, too, that our author is disposed to contend for an agreement in thought among good men, of greater exactness than he will ever see realized on this side heaven; and that he is not quite enough in love with that union of affection that does live on earth, and may be still further extended.

As a specimen of the style and spirit of these Lectures, we give the following passage. Remarking on Rev. xiv. 9—11, this able Lecturer says—

“I cannot forbear remarking to you, my brethren, a consideration, which the bare reading of these verses is calculated to impress upon all our minds, namely, that it is no trifling concern for any of the human race to be found following in the train of the beast, or dwelling in the camp of those who worship his image, or even to receive his mark, either in the hand or forehead. Thoughtless mortals may trifle with these matters, in this the day of their merciful visitation, and say, as thousands are saying daily, ‘What does it matter whether we

belong to the church of Rome, or to the church of England, or to the kirk of Scotland, or to any dissenting church? If we do justly, love mercy, and walk humbly with God, it is all that he requires of us, without perplexing ourselves about rites or ceremonies, or forms and modes of worship; these are only the anise, mint, and cummin, which are tithed for the use of the priesthood.' Now, if there be any meaning in such an harangue as this, what, I ask, does it amount to? Is it not this, that all the terrible denunciations which the word of God contains against the corrupters of the Gospel, against those who secularize the kingdom of Christ, is idle rhodomontade, unworthy the attention of a man of sense? My brethren, be not deceived. God is not mocked; neither does he mock any of his creatures with idle threats. There is such a thing as the beast and his image—there is such a thing as worshipping this beast and his image—and there is such a thing as receiving their mark in the hand or forehead; and you see what is here said concerning such. Read the verses again at your leisure, in your retirement; ponder them well, and ask yourselves whether these things apply to you, for they are of extensive import; and remember that 'it is a fearful thing to fall into the hands of the living God.' 'Fear God, and give glory to his name, for the hour of his judgment is come; worship him that made heaven, and earth, and the sea, and the fountains of waters,' ver. 7.

"This is what the everlasting Gospel calls you to do; it directs you to the only acceptable way of worshipping him, namely, through a mediator, and that mediator his own Son, Christ Jesus the Lord, who is the way, the truth, and the life, leading unto the Father.' Remember, that they who worship acceptably, must worship him 'in spirit and in truth,' for the Father seeketh such to worship him. But to worship in spirit and in truth, is not merely to do it in sincerity and earnestness, with fervour and devotedness of heart; but it is to worship him as he has revealed himself in the person and work of his beloved Son, as the just God and the Saviour, with a conscience purified from the guilt, pollution, and love of sin, by faith in the atoning blood of Christ, and drawing near to a throne of grace with true hearts, in the full assurance of faith. Heb. x. 19—22. But all this is in flat opposition to the worship of the beast and his image, which discards the atonement and sacrifice of Christ, or virtu-

ally annuls them; and in place of his one offering, has its masses, indulgences, penances, oblations—its worship of angels, saints and images; all the inventions of men, and an abomination to the Most High."

Cottage Similes, or Poems on Domestic Occurrences, designed for those in humble Life. By the Author of "the Female Missionary Advocate."

If the piece entitled "On seeing a little Boy much delighted at being able to spin a top," were not quite so long we would quote it, as a happy effort of the humble muse. We will, however, introduce another, which will shew that the author is capable of writing piously and usefully. In truth, some of these unpretending productions are much better than many pretending ones.

"The poor Christian's Monday Morning."

Again, ah! trifling world, again
I must return to thee;
Thy toils, thy cares, a num'rous train,
Must now my portion be.

Dear house of God! awhile farewell!
Another duty calls,
Less pleasing than the joys that dwell
Within thy sacred walls!

Now all my art and strength must join
To keep alive this clay;
While worldly thoughts and cares combine
To draw my soul away.

Yet leave me not, O Thou! whose power
My heart can purify;
In every place, at every hour,
May I behold thee nigh.

And while I strive, at thy command,
To earn my daily bread;
May faith discern my Father's hand,
By whom my life is fed.

Ah! when will heaven's bright gates unfold
A Sabbath without end?
And I, without a veil, behold
My Saviour, and my Friend!"

NEW PUBLICATIONS.

1. *A Plea for the Lord's Day.* By the Rev. James Sherman, of Reading.

The sacred day being much profaned in our time; even in this land which is so richly supplied with the means of christian instruction and holiness, we are happy to be the means of introducing to the public notice this small volume on the claims of the christian sabbath. It is perspicuously written, contains sound sentiments, and is much adapted for usefulness; and has the great advantage of being peculiarly reasonable.

2. *The Union Collection of Hymns, additional to the Psalms and Hymns of Dr. Watts; comprising that part of the Union Collection of Hymns and Sacred Odes adapted to Public Worship.* Second edition. 48mo. 2s. 6d.

3. *An Address to the Younger Members of Religious Families, on Subjects connected with the Revival of Religion.* By the Rev. S. R. Allom.

4. *Man's Enmity to God, and Mercy for the Chief of Sinners; two Discourses.* By the late Stephen Charnock. 32mo. 2s. bds.

5. *The Scripture Readers' Guide to the Devotional Use of the Holy Scriptures.* By Caroline Fry. Second edition. 2s. 6d. hf. bd.

6. *The Child's Commentator, Vol. II. with a Frontispiece.* By Ingram Cobbin. 18mo. 2s. 6d. half-bound.

7. *The Child's Prayer Book.* By the same Author. 1s. 6d.

8. *The Grammatical and Pronouncing Spelling Book.* By the same Author. 1s. 6d.

9. *The Scriptures Fulfilled, or the Bible the Word of God. In Seven Lectures on the Fulfilment of Scripture Prophecies, especially those whose Fulfilment may be seen in the present day.* By Robert Weaver.

In the Press, &c.

A Memoir of the Life, Letters, and Pulpit Recollections of the late Alexander Waugh, D.D. composed from materials furnished by his family, friends, and numerous connections. By Henry Belfrage, D.D. and James Hay, A.M. will appear early in January.

The Society for the Promotion of Ecclesiastical Knowledge announces for publication on the 1st of January next, No. I. price 6d. of the Library of Ecclesiastical Knowledge—On Free Enquiry in Religion.

An Address to a Wedding Party. By John Clayton, jun. Printed at request.

In one vol. 8vo. a fourth edition of Lectures on the Principles and Institution of the Roman Catholic Religion, with several important additions, and an Appeal on the Duty of Protestants at the present crisis. By the Rev. Joseph Fletcher, A. M.

Messrs. Westley and Davis announce for publication early in the ensuing year, an Edition of the Old Testament, according to the old established Version, with the exception of the substitution of the original Hebrew names in place of the English words LORD and GOD, and of a few corrections thereby rendered necessary. With Notes by the Editor.

Notices of the Brazils in 1828–9, by the Rev. R. Walsh, LL.D. will shortly appear.

A new edition of the Rev. H. F. Burder's Mental Discipline, with many additions.

Satan; a Poem in three books. By the Author of "The Omnipresence of the Deity."

The Treasury of Knowledge. In two Parts. By S. Maunder.

The Civil and Ecclesiastical History of England, from the Invasion of the Romans to the passing of the Catholic Relief Bill in 1829. By C. St. George. 2 vols.

Eighteen Hundred and Twenty Nine, a Poem. By Edward W. Coxé, Author of "The Opening of the Sixth Seal."

A School Edition of the Omnipresence of the Deity. Intended as a Poetical Class Book.

Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By Jonathan Dymond. Second Edition. 2 vols. 8vo.

The Executor's Account Book; or a safe and easy Method of keeping Executorship Accounts; with an adequate number of ruled pages, so arranged as to be adapted to the circumstances of every Estate, and copious Instructions, conveyed through the medium of a fictitious Will, the accounts under which are accurately arranged and posted. By John H. Brady, late of the Legacy Duty Office, Somerset House, Author of "Plain Instructions to Executors," &c.

The Listener. By Caroline Fry, Author of "the Scripture Readers' Guide."

INTELLIGENCE.

FOREIGN.

HISTORY OF THE BAPTIST CHURCHES IN NOVA SCOTIA.

(Continued from p. 474.)

XVIII. RAGGED ISLAND.—The Missionary labours of Rev. David Nutten in this region were rendered useful, and in 1821 a church was gathered, consisting of 44 members. There appears to have been a church here formerly, which had become extinct. The present, it is to be feared, does not prosper. It is under the pastoral care of Rev. John Craig. We have not been informed of any change in their number, but from what we can learn, judge that it does not contain more than 20.

XIX. HAMMOND'S PLAINS.—The labours of Mr. Burton of Halifax, Mr. Davis and others in this place, had been productive of good, and in 1821 a church was formed consisting of 28 members. Rev. George Richardson, a native of Ireland, who is their present pastor, was ordained over them. In 1824, they appear to have enjoyed a revival, and 15 were added to their number, which is now 37.

XX. CHUTE'S CAVE.—This church seems to have been gathered by the labours of Mr. Elder of Annapolis. It was constituted in 1824, with 9 members. During the following year, 12 more were added. It has no pastor, and has latterly been reduced, so that it now contains but 10.

XXI. RAWDON.—Some members of the Newport church had resided in this township ever since 1807. In 1817, and several years after, Mr. James Munro, now of Onslow, occasionally laboured here with success. In 1823, there was a church constituted consisting of 24 members. One of their number, Mr. Richard M'Learn, has been called to the ministry, and having preached for about two years, to good acceptance, was ordained in March last, and is now their pastor. This church has hitherto prospered, and the prospect is cheering. Their number is 31.

XXII. CLEMENTS, (Second Church.)—This church was formed in 1824, and contained 27 members, dismissed from the first church in that township. It appears that Mr. D. Harris spent some time with them while he resided in Lower Granville. In 1826 they received 14. They have no pastor, and the last number reported was 38.

XXIII. LITTLE FORK.—Some of the people by whom this place was settled, though they had experienced religion, thought lightly of the ordinances of the gospel, as has been, and in some instances still is, the case with too many in these Provinces. Messrs. Samuel M'Culley, David Harris, and the writer, laboured occasionally with them; and in 1818, some professed to be born again, and the views of some others were changed, so that several were baptized. There was not, however, any church formed till 1824. It is destitute of a pastor. The present number is 33.

XXIV. NORTH WEST TOWN, (Near Sydney, on the Island of Cape Breton.)—A church was constituted here in 1825, consisting of 9 members. It was collected by the missionary labours of Mr. J. Dimock. In this region he baptized two Congregational, or New Light Preachers, Messrs. John and Hezekiah Hull; the former of whom has since been ordained, but they have both removed to the United States. Mr. Dimock visited this church in 1826, when 5 more were baptized. Rev. William Burton has recently spent some time with them, and he informs me, that the change effected here is great, and that the prospect is encouraging. They have no pastor. Their number is 14.

XXV. ANTIGONISH.—The church in this place also is the fruit of missionary exertions. It seems to have been constituted by Messrs. W. Elder and R. Davis, about the year 1820, but did not join the Association till 1826. It was visited that season by Mr. J. Dimock, who baptized 4 persons. Messrs. J. Munro, T. S. Harding, and W. Burton, have recently each spent a Sabbath with them; and they found them in a state of harmony and prosperity, though without an under-shepherd. Their number is 28.

XXVI. PARRSBOROUGH.—The writer spent a considerable part of the years 1817 and 1818 in this region, and baptized a number of persons. No church, however, was formed till 1825, when Mr. R. Davis, on a missionary tour, immersed several more and united such as resided adjacent to each other, in church order. The number was 11.

In July last, Rev. William Burton was ordained, and took the pastoral charge. He is a native of Cape Breton, and had preached some time as a Congregationalist, when seeing cause to change his views of the ordinance of baptism, that rite was administered

to him by Mr. J. Dimock. The church under his care contains 20 members.

XXVII. TRYON AND BEDEGUE, (Prince Edward Island.)—The writer was employed to spend a short time in this region in missionary labour, in the spring of 1825. He found some Baptist brethren who had been united in a Scotch Baptist church, that was now in a disorganized state. He was kindly received, and deemed this field of labour inviting.

In the fall of 1826, Messrs. J. Crandall and T. S. Harding visited them, and each baptized several converts. The latter constituted a church, consisting of 23 members.

In 1827, the writer paid them a second visit, and was gratified to perceive that they were walking in harmony. It was evident to him, that his own labours and those of his brethren on former tours, had been blessed of God to the good of souls. He baptized 7 at this time, making the total number of the church 30.

XXVIII. HALIFAX, (Second, or Granville Street Church.)—This church was constituted on the 30th September, 1827, consisting of 7 members. Several individuals of the Church of England, of very respectable standing in society, had experienced a work of grace some time previous to this period, and a number more had been led to a conviction of the reality of experimental religion. For a time they had opportunity to hear evangelical preaching in that church, but when circumstances beyond their control deprived them of that privilege, they were induced to seek spiritual edification elsewhere. On becoming acquainted with the views of the Baptists, of which they had formerly very little knowledge, and against which they had strong prejudices, they were satisfied of their accordance with the word of God, and consequently embraced them.

For some time they attended worship in the old Baptist Meeting-house; but as that was too small to accommodate the increasing congregation, they had a new stone Meeting-house opened, (75 feet by 47,) when the church was constituted. Professor Alexis Caswell, from Columbian College, (Washington, U. S.) took the pastoral charge, and laboured with them, to general acceptance, till the latter part of July past, when he accepted an urgent call from Brown University. At that time the church had increased to 50.

They have subsequently called Rev. Henry K. Green from the Theological Institution at Andover, (Massachusetts, U. S.) who has lately commenced his labours in that place with very pleasing prospects. Mr. Green has recently baptized 11, by which accession the church now amounts to 61.

XXIX. WATERFORD.—Rev. T. S. Hard-

ing having laboured some time here as a missionary, with success, constituted a church on the 1st of November, 1827, consisting of 6 members. A number more were added during his stay. They have been visited by other ministers, and very recently by Mr. Harding, who has baptized some more, so that their number is now 42.

XXX. YARMOUTH.—A church was formed in this place many years ago, and Rev. Harris Harding was, and still is, their pastor; but as mixed communion was retained, it has not been connected with the Association for nearly 20 years past. In October 1827, Mr. G. Ansley visited them, and laboured in connexion with Mr. Harding, for some months. An extraordinary revival of religion ensued. Backsliders were reclaimed, sinners were converted, and many joyfully came forward to own their Redeemer.

On the 19th of December 1827, the articles of the Association were adopted. In the course of eight months, 186 were added by baptism, making the total number of the church 344.

XXXI. CORNWALLIS, (Second Church.)—This church, which is situated in the western part of the township, was formed of members dismissed from the first church, on account of their local situation, on the 9th of January 1828. It contains 50 members.

Having now given you a brief account of all the churches that belong to the Nova Scotia Baptist Association, it will only be necessary to add a few remarks in reference to that body.

An Association, embracing Baptists and Congregationalists, was commenced about the year 1798. The sentiments of the former, however, greatly prevailed; and, as various inconveniences had arisen from attempts to compromise respecting the commands of the Saviour, the present system of unmixt communion was adopted in 1809.

The churches of New Brunswick were united with those of Nova Scotia till the year 1821, when on account of numbers and distance, it was mutually agreed that they should be formed into a separate Association. You, doubtless, have received an account of them from another hand: it will not, therefore, be needful for me to add.

In 1810, when the first minutes were printed, the number of churches in Nova Scotia belonging to the Association was 9, ministers 7, and members 714.

This Association now, (1828) contains 31 churches, 19 ordained ministers, 4 licensed preachers, and 2017 members. There has, therefore, been an increase in 18 years

of 22 churches, 12 ministers, (besides 4 licensed preachers,) and 1303 members.*

A correspondence has been maintained for some years, by messengers and minutes, with several Associations in the United States, and with that of New Brunswick. We are desirous also to cultivate an acquaintance with our brethren in Great Britain.

A Missionary Society has been connected with the Association for a number of years.

After Mr. Henry Alline's decease, the preachers that were raised up, whether Congregationalist or Baptist, travelled much among the destitute in these provinces. Messrs. T. H. Chipman, J. Payzant, H. Harding, Edward and James Manning, J. Dimock, T. S. Harding, J. Bailey, J. Crandall, and others, were engaged in this labour of love. In process of time, however, when churches were collected, most of them became pastors, and consequently their missionary labours were more restricted.

Some missionaries have visited these provinces from the United States, and their labours have been useful, but the harvest was, and still is great, and the labourers few.

The Missionary Society in this province may be said to have commenced at the session of the Association in 1815, when a contribution was taken to the amount of 29l. 13s. and Messrs. J. Crandall and J. Munro were employed to travel each three months, in the region east of Halifax. In fulfilling their mission, they found the need of missionary exertions in that part of the province (*viz.* along the eastern shore, at Guysborough, Manchester, Antigonish, &c.) very great, as the people were exceedingly destitute of the means of religious instruction, some men and women having never heard the Gospel.

Since that time some brethren have been sent as missionaries every year, who have travelled east of Halifax, on the Island of Cape Breton, Prince Edward Island, on the south shore of the province, &c. By their exertions much light has been diffused, many sinners converted, believers edified, churches formed, destitute churches strengthened, and in various ways, incalculable good has been effected.

The Nova Scotia Baptist Education Society, was formed at the last session of the Association, June 1828. Its object is the establishment of a Literary and Theological Institution, for the benefit of young men called to the ministry, and for the purposes

of general education. Premises are purchased in Horton, a central and pleasant part of the Province, and it is expected that instruction will soon be commenced.

Although we who are now in the ministry have not enjoyed the advantages of liberal education, we are sensible of its value, and are desirous that our successors should possess that privilege.*

Our ministers do not generally receive an adequate support. It is to be considered, however, that very few of the members of our churches are wealthy, yet, in too many instances, it cannot be denied, the importance and advantage of enabling men engaged in the ministry to give themselves wholly to that great work, is not rightly understood, nor duly felt.

As to our doctrinal sentiments, you are aware that they are those usually called "Calvinistic." We have sometimes been charged with *antinomianism*; but we deny the charge, as we strenuously maintain the necessity of a holy life, proceeding from a principle of gratitude, as the fruit of faith. Some Baptists were indeed tainted with the wild ideas that were formerly disseminated in these provinces; but their views generally are now built on a rational and consistent exposition of Scripture.

It must be acknowledged, however, that there is not always sufficient care taken in the reception of members, nor due promptitude exercised in excluding such as prove to be immoral. Discipline is most frequently neglected in churches that are destitute of pastoral aid; yet such are sometimes found to be very strict.

You will have observed, from this brief account of our churches, that they have been chiefly planted, and principally increased, by what are termed "Revivals of Religion." Of these the enemies of vital piety sometimes question the utility, and deny that they are the work of God. It is true that they are not unfrequently followed by declensions, in which some who have professed conversion turn to immoral courses. No enlightened person, however, who has carefully observed and impartially considered their nature and effects, can scruple to acknowledge that they generally proceed from the influence of the Divine Spirit, and are eminently useful in promoting the spiritual, and even the temporal welfare of men.

Though our churches are yet in an infant state, and there is much room for improvement, in various respects, you will perceive, my dear brother, that there is great cause

* It is proper to remark, that several of these churches were previously formed, and had pastors; but they were not united with the Association in 1810.

* Any assistance, (which is greatly needed) donations of books, &c. from our brethren or friends in England, or elsewhere, will be very gratefully received.

for gratitude to God, for the displays of his grace among us, and much ground for encouragement.

Earnestly desiring the prosperity of my brethren in Great Britain, and wishing you abundant success in the work of the Lord, I remain, dear brother, yours in the bonds of the Gospel of Christ,

CHARLES TUPPER, Pastor of the
Baptist Church of Amherst, N. S.

P. S. You will not suppose that I consider piety in this province to be restricted to the Baptists; but a brief sketch of their history is all that I have attempted.

DOMESTIC.

Recent Deaths.

Died at Newport House, in the parish of North Curry, Somerset, the 1st Oct. 1829. Philip Foster, Esq. aged 80 years. Mr. F. was a worthy deacon of the Baptist Church in North Curry, from its commencement to his death. He was founder of the noble and well built chapel in this place, gave more than 500*l.* towards its erection, and left it free of all debt. His name will be ever dear to this church and people, and his praise will long be in the churches. Mr. F. was ill about three months, he bore his painful affliction with great patience and resignation to the will of his heavenly Father, and died happy in the love of God, resting only on the finished work of his Redeemer. He was interred on the 7th, and his death was improved by Mr. W. Gabriel, pastor of the church, Oct. 11th, to a very large and respectable congregation, from Psalm cxvi. 15. May the Lord raise up many more such worthy men for the good of his church, and to the praise of his grace.

Died on Wednesday, Oct. 1, 1829, aged 61 years, after a long and painful illness, Mary, the wife of James Chandler, Baptist minister at Widmore, Somerset. Mrs. Chandler was the subject of regenerating grace upwards of forty years, and a member of a Baptist Church thirty-three of that period. She lived and died resting on the all-sufficiency of the death and merits of Jesus Christ for her acceptance and salvation. The righteous hath hope in his death.

On Thursday, Nov. 19, died Avery Benham, Esq. who had for many years been a very honourable and useful deacon of the church at Maze Pond. As a Christian, Mr. Benham had, for upwards of half a century, displayed a high degree of integrity, humility, benevolence, and godly simplicity.—The church of which he was so long an

honourable member and useful officer, will long cherish an affectionate regard to his memory, as one whose labours were unwearied to promote their welfare and prosperity.

Died on the 18th of November, the Rev. Thomas Powell, of Holloway, who had been 46 years pastor of the Baptist church at Mitchell-street.

HUMAN SACRIFICES IN INDIA.

The public attention has of late been directed in an unusual degree to the long neglected fact of our administration in the East having permitted, as many of the best informed contend, most unnecessarily, the continuance of human sacrifices, as a means of placating "them that are no gods; that have eyes, and see not; and ears, and hear not; neither is there any breath in their nostrils." When it is considered that this is the administration of a professedly Christian country, whose ecclesiastical establishment in India has not merely been recognized by the British parliament, but has been, of late years, supported by British munificence, in the provision of certain dignitaries of the national church, it might have been hoped that one of her own bishops would not in vain have detailed, from personal inspection, the misery and degradation of our own fellow-Christians and fellow-subjects in the East (among whom he soon afterwards breathed his last); but that the English nation should, ere this, have responded as one man to his scriptural and benevolent appeal; and that, after having effected the extinction of political slavery in Africa, she should, with equal readiness, have decreed the suppression of religious murder in Asia. That time, however, has not at present fully arrived; but we trust, for the interests of piety and humanity, that it is not now far distant.

A late attempt was made at the East India house to interest that corporation and the country at large in the interdiction of these abominations, which attempt had been preceded by some less ostensible, but not less important motions of Mr. Buxton in the House of Commons, for the production and printing of a voluminous mass of official information received from India, in the shape of regular returns of the sacrifice of human life. It is probable, that had not the illness of that gentleman shortly followed those motions, we might, before this, have witnessed some legislative enactment as the result. At all events the documentary evidence thus collected has been of the highest importance; and it is certain, that without it, the motion made in the court of proprietors at the East India house, could

either never have been brought forward at all; or would have been attended with no success. As it was, the motion in question was carried by the proprietors, in exclusion of an amendment proposed upon it by the directors, and the following is a copy of such motion: "Resolved, that this court, taking into consideration the continuance of human sacrifices in India, is of opinion, that in the case of all rites or ceremonies involving the destruction of life, it is the duty of a paternal government to interpose for their prevention, and therefore recommends to the Honourable Court of Directors to transmit such instructions to India as that court may deem most expedient for accomplishing this object, consistently with all practicable attention to the feelings of the natives."

It may not be generally known, that in consequence of this motion of the general proprietary, the court of directors, however defeated in their opposition to it, were honestly desirous, as became them, of transmitting such resolution to India; but on submitting, as was necessary, their letter of instructions containing it to the late board of control, that board determined that this resolution, adopted, as it had been, after two days' solemn discussion, and guarded as it was from every imputation of precipitance and intemperance, *should not be sent to India*: in consequence of which, the solemn expression of opinion thus recorded at the India-house, has not, to this hour, officially found its way to our Indian empire; and half a dozen individuals have thus thought it their duty to array themselves against the recorded vote of the great body of East India proprietors, and to contract the deep and dangerous responsibility of withholding from an entire empire one of the greatest boons which could have been conferred upon it, in answer to the wishes and prayers of every friend of religion and humanity abroad and at home.

Since the above motion was carried by the Court of East India proprietors (now nearly three years past), nothing has transpired at the India house beyond an occasional enquiry by different proprietors at the general courts, whether any further information had been received, and whether any hopes might be entertained that either the Indian government abroad or at home, were any nearer to the suppression of the many atrocious and now recorded cruelties of the Hindoo idolatry. To these enquiries only the most general, and of course unsatisfactory, answers have been obtained from the directors, and thus the matter at present stands.

Under these circumstances, we hail, with no little joy, the increased attention which the deeply interesting subject of human sacrifices in India appears to be receiving

from our own enlightened population*, and in the hope of contributing to the better understanding of so important a question among ourselves; and, above all, to provoke such increased exertions on the part of all, who call themselves Christians, "to cleanse our beloved country from the guilt of blood, we shall now add a few further observations, having more especial reference to the practice of SUTTEE, as apprehending that in the moment that so flagrant an evil as that of widow-burning shall fall before the ark of the living God, the other dagons of infanticide, burying alive, exposure of the sick, and destruction of the dying, &c. will equally fall, in their turn, before the earnest prayers, and well directed efforts of our Christian population.

1. It appears from the papers published by order of Parliament, from the official returns of the East India Company, that the sanguinary and revolting practice of burning living widows with the bodies of their deceased husbands, under pretext of religion, amounted to not less than the number of 6572 in ten years, viz. from 1815 to 1824 inclusive, being an average of 657 per annum.

2. That of these sacrifices, it appears from the same source, that the number of 5997 took place during the period in question, in the single presidency of Bengal alone; demonstrating that the evil, however great where it prevails, is not generally diffused over India, but is of a local character, being confined to a comparatively small portion of that immense empire, and having, therefore, no such connection with the general religious principles or feelings of India at large, as has been industriously reported.

3. That it is evident, from the most accurate translations of the sacred books of the Hindoos, that the practice in question, however sanctioned by long usage, and supported by a corrupt and interested priesthood, is no where expressly commanded or enjoined, as an essential part of the Hindoo religion, but is merely permitted by it, while the best interpreters of the sacred books are decidedly opposed even to the permission of the rite.

4. That all late attempts on the part of the Indian government to prohibit such sacrifices as were understood to be contrary to the native regulations (such, for instance, as the cases of the employment of force; the burning, in time of pregnancy; and when under the influence of intoxicating drugs, or below the age of sixteen), have

* We understand that a public meeting, in the city of London, is very shortly intended to be held, for the purpose of petitioning Parliament on the subject.

not only entirely failed of accomplishing their professed object, owing to the inefficiency and corruption of the native police, and the absence of all adequate penalties for disobedience, but have tended greatly to increase and aggravate the existing evil, by favouring the belief, that in all other cases, except those expressly prohibited, the sanction of the British government was intended to be given to the sacrifice; an impression very naturally encouraged by the painful and humiliating fact, that the written order of a resident British magistrate is now, in all cases, directed to be given before the sacrifice takes place; the effect of which has been to legalize an act, which before was of questionable authority, and virtually to make the government itself a party to the destruction of its most defenceless subjects.

5. That although in the course of the voluminous evidence collected upon this subject by Parliament, a very few instances may be found in which opinions are recorded, which are in some degree unfavourable to our interference for the suppression of this evil, yet, that the great, and almost entire current of testimony, runs in a totally opposite direction; and that the most abundant and numerous statements from the highest civil officers, judges, magistrates, collectors, and other functionaries of the East India Company, concur in establishing, in the fullest and most satisfactory manner, the perfect safety with which the prohibition of this unnatural practice would be attended; while it is further observable, that these are not merely the opinions of such persons as have quitted India, and would not be personally affected by the consequences of an erroneous judgment, but of accredited agents, now holding the most public and prominent situations, and actually residing in the midst of the people.

6. That the whole course of British policy in India has been invariably opposed to the authority and influence of the priesthood, whenever it was found necessary for the general security; and that the Bramins are daily made amenable, both in their persons and property, to the criminal code; while the well known and recorded triumphs of our Christian government over the sanguinary sacrifices of idolatry at Saugor, Juanpore, and Guzzerat, afford so many practical evidences of successful interference on our part, in the suppression of bloodshed and crime, rendering it equally certain that while the natives have invariably acquiesced in the protection afforded by government to so many defenceless members of society, they will, with equal readiness, submit to any enactment which shall have the further effect of contributing to the preservation of human life.

MINISTERIAL SUPPORT; A TIMELY HINT.

To the Editor of the Baptist Magazine.

SIR,

We live in an age of moral improvement and Christian benevolence; but while much has been done for the temporal and spiritual benefit of mankind, there remains yet much more that might be performed. A great deal has been written and said in favour of ministerial support; but it is not enough to talk and write, we must act, for "whilst the grass is growing the steed is starving." The season is near at hand, when many people feel it their duty to bestow Christmas gifts on those around them, as a token of their gratitude to Him who "came into the world to seek and to save that which was lost." The ministers of Christ should not be forgotten at this season of the year. Every Christian congregation would do well to make a private collection when they meet the friendly circle, and send it to their minister who employs his time, talent, health, and sometimes sacrifices his life in their service, and for their everlasting interest.

Many congregations have adopted this plan, and annually forward to their pastors valuable presents. This has been often done with pleasure to the congregation, and received with gratitude by the minister, who cannot so well plead his own cause, and therefore is often obliged to weep alone. I wish all congregations would go and do likewise; for it would have a tendency to wipe the tear from his eye, and comfort that heart which so often aches when his people know it not.

I hope you will, Mr. Editor, insert the above in your Magazine for December, that the deacons of churches may take up the subject with spirit in town and country, looking to God for his blessing, that ministers may be benefited; for I am sure they need help whether they complain or not. If what has been written should be the means of adding to the comfort of any minister of the gospel, it will answer the end of

ΦΙΛΑΝΘΡΩΠΟΣ.

NORTHAMPTON BUILDING FUND.

At a Meeting held in College Street Meeting-house, on Thursday evening, May 21, for the purpose of fixing a Plan to regulate the Admission of Cases, the following Resolutions were adopted:—

1. That we consider it incumbent upon us as Christians, and as Protestant Dissenters, to render occasional assistance, according to our ability, to those congregations, particularly of our own denomination, who may be unable to defray the whole expences

of building, enlarging, and repairing their Meeting-houses.

2. That a Society be now formed, to be designated *The College Street Building Fund Society*, its operations to be conducted by a committee, treasurer, and secretary.

3. That, from a conviction, many and serious evils arise from the usual practice of personal application, it is our determination as a Society, to give assistance only to such cases as are sent by letter, to be laid before the committee for their consideration.

4. That every subscriber of not less than ten shillings shall belong to the Committee.

5. That the funds of this Society be raised by annual subscriptions and donations and a public collection once a year.

6. That suitable persons be appointed by the committee, to collect and receive the subscriptions and donations, who shall pay the same to the treasurer, as the committee shall appoint.

7. That the appropriation of money be made twice in the year, in the months of June and December: that the proportion of money voted to cases, be regulated by circumstances attendant thereon, together with the state of the finances of the Society, of which the committee for the time being shall decide, seven of whom shall be present, in other meetings of the committee, to be held in the last week of March and September, five shall form a quorum.

8. That the contributors to this Society, shall have power to alter and add to the rules at their annual meeting.

9. The subscriptions to be considered as beginning at Midsummer next.

10. That Mr. W. Rice be requested to be Treasurer, and Mr. T. Bumpus, jun. Secretary, to whom, or to the Rev. W. Gray, all communications are to be addressed (post paid.)

LINCOLNSHIRE HOME MISSIONARY SOCIETY.

On Tuesday, Aug. 25, a Public Meeting was held in the Baptist Chapel, Lincoln, for the purpose of forming a Home Missionary Society for the county. The Rev. J. Craps, minister of the place, was called to the chair, and the resolutions were moved and seconded by the Rev. Messrs. Marston of Grimsby; Gladstone of Lincoln. (Indep.) Blackburn, of Carlton; Clegg, of Lincoln, (Wesleyan); Thomas of Gainsborough; Wall of Lincoln, (Indep.); Pope of Sutton; and Kingsford of Lincoln, (Gen. Bap.) From the statements which were made by the different speakers, it appears that the number of Baptist churches in Lincolnshire is very small, and many of the villages and

hamlets are in a state of deplorable darkness. May this effort to promote the spread of the gospel at home be owned and blessed by the great Head of the Church; the harvest truly is plenteous, but the labourers are few: may the Lord of the harvest send forth labourers into his harvest. Subscriptions and donations will be thankfully received by Mr. Doughty of Lincoln, Treasurer; the Rev. S. Marston of Grimsby, Secretary; the Rev. J. Craps of Lincoln; and the Rev. J. Blackburn of Carlton. Donations of books and religious tracts will be very acceptable for distribution in the villages.

ORDINATIONS, &c.

SHEPHERD'S BURTON, FROME.

On Thursday morning, Sept. 3, the Rev. W. Jones, formerly of Stepney and since at Edinburgh, was ordained pastor over the Baptist church in Shepherd's Burton, Frome. The Rev. P. J. Saffery of Salisbury delivered the introductory discourse; proposed the usual questions, and received from Mr. Jones a most interesting relation of his religious experience, and of his views and feelings in reference to the Christian ministry; the Rev. J. Viney of Beckington, offered up the ordination prayer; after which the Rev. J. Hoby of Weymouth delivered an impressive and animated charge.

In the evening, the Rev. W. Murch, Theological Tutor of Stepney Academy, preached to the people a sermon of great power and interest. It was consolatory and delightful to observe a church so cordially united in the choice of a minister, whose ordination was only twelve months distant from that of his beloved, and lamented, and valuable predecessor, the late excellent Rev. E. Daniel.

FORD, BUCKS.

On the 6th inst. the Rev. Samuel Diprose was ordained pastor over the ancient General Baptist Church, at Ford, Bucks, when Mr. Terry of Princes Risborough, delivered the introductory discourse; Mr. Hobbs of Berkhamstead, (Mr. D.'s father-in-law) proposed the questions to the church and minister, and offered up the ordination prayer with laying on of hands; Mr. Sexton of Chesham, delivered the charge from John xv. 5, last clause; Mr. Tyler of Haddenham, preached to the people from 1 Thess. v. 25; Mr. Brooks, Fenny Stratford, preached in the evening from Rev. xxi. 6. Messrs. Field, Gann, Jones, Brookley, Adey, Brooks, Butcher, Tyler, and Diprose engaged in other parts of the service. During the day

the attendance was very numerous and respectable, and we doubt not it was a time of refreshing from the presence of the Lord.

SALISBURY.

On Wednesday, the 16th of September, the new Baptist chapel in Salisbury was opened for divine worship, on which occasion sermons were preached, in the morning by the Rev. F. A. Cox, LL.D.; in the afternoon by the Hon. and Rev. G. H. R. Curzon; and in the evening by the Rev. C. E. Birt, J.A.M. The Rev. W. Copley of Oxford, preached on the preceding evening, in a chapel with which the congregation have been kindly accommodated, during the erection of their own, by their Wesleyan friends. The collections amounted to 166l. 12s. Between 700l. and 800l. were raised, in addition to this sum, before the end of the week, making the amount of contributions in the congregation, to this object alone, upwards of 2000l. during the past year.

ATCH LENCH.

On Wednesday, Sept. 9, 1829, a neat and commodious Baptist chapel was opened in the village of Atch Lench, near Evesham, Worcestershire, and the Rev. B. Wheeler, late a student of Bradford Academy, was ordained pastor over the church formed there, June 8, 1825. The Rev. W. Liddell, of Alcester, commenced the services by reading and prayer; the Rev. J. Price, of Alcester, explained the nature of a Gospel church, and asked the usual questions; the Rev. D. Davies, of Evesham, gave the charge; and the Rev. J. Smith, of Astwood, offered the ordination prayer.

In the afternoon, the Rev. W. Downes, of Evesham, engaged in prayer, and the Rev. W. Copley, of Oxford, preached to the people.

The Gospel was introduced into this village nearly a century ago, and was long fostered by the late venerable Mr. Romford, who bequeathed the ground and a house for the minister. His sons, residing in the village, have carried the wishes of their father into effect, by erecting this place of worship, and subscribing liberally towards it. The whole of the services were truly solemn and interesting, and lively feelings were excited for the welfare of this hill of Zion. May the little one become a thousand!

HEMPLAND, STOURBRIDGE.

A commodious place, originally used as a school-room, but since occupied as a Baptist chapel, in Hempland, Stourbridge, having become void (by the removal of the existing society to their new place), was taken by some friends, for the purpose of

raising a second Baptist interest in this town. It was opened on Monday, February 9, 1829, when two sermons were preached, by the Rev. Messrs. Morgan and Swan of Birmingham. Messrs. Smith, Matthews, Rogers of Dudley, Maurice, Wheeler (now of Atch Lench), Dorney, and Brindley, took part in the services of the day. On Monday, September 14th, a Baptist church was formed in the above place, consisting of 18 members. The services commenced at half-past three P.M., the Rev. W. Maurice (supplying at Providence, near Dudley) read the 12th chapter of Romans, and prayed. The Rev. H. Smith, M.A. of Kidderminster, delivered a concise, but impressive address, on the design of the meeting, and the nature of a Christian church. He then read over the names of the brethren and sisters who were about to form the union, and who had received letters of dismission for that purpose from the churches of Brettle-lane and Cradley; after which, Mr. S. requested them to hold up their right hands, in token of their desire to unite; and also in the appointment of two of their brethren, whom they had selected as deacons. And Mr. S. having given them the right hand of fellowship, the Rev. S. H. W. Miles, supplying at Brettle-lane, closed the service by prayer. The Rev. T. Matthews of Cradley delivered an interesting discourse in the evening.

The population of Stourbridge is very considerable; the place is well attended; the prospects are encouraging; some brethren have already joined them, and several others will obtain dismissions from their respective churches for the same purpose.

Sept. 26th, 1829.

NOTICES.

We are requested to state, that on Lord's day, December 13th, the Rev. Eustace Carey will preach on behalf of the Baptist Missionary Society, at the Rev. O. Clarke's chapel, in Somerset-street, Bath. The Rev. John Leifohld, of Bristol, has kindly consented to advocate the cause in the same place on Monday evening, the 14th; and a public meeting will be held there in the following evening when several ministers, together with Mr. Carey, are expected to attend.

We are authorised to state, that in order to secure an equivalent for the freehold of the alms-houses adjoining Dr. Rippon's meeting-house, in Carter-lane, which will shortly be taken down, on account of the approaches to the New London Bridge, the sum of 1500l. 4 per cents, has been transferred at the Bank of England, into the names of the Deacons of the Church, in Carter-lane, in connexion with that of a respectable Minister of our denomination.

IRISH CHRONICLE,

DECEMBER, 1829.

THE Committee of the Baptist Irish Society are compelled to call earnestly upon their friends, to assist them with pecuniary help, as the Treasurer is very considerably in advance.

To the Secretaries of the Baptist Irish Society.

Camas, near Bruff, Oct. 19, 1829.

MY DEAR FRIENDS,

After arriving here on Wednesday night, I explained a chapter in the family. I preached twice on Thursday, twice on Friday, twice on Saturday, twice yesterday, the Lord's day, and again this morning. Shall preach again please Providence, this evening, and to-morrow morning, if I am let go there. How pleased you would be my dear sir, and all the friends of the Society, to see such numbers hearing attentively, some with many tears, the word of life which is the power of God to salvation. There was a large congregation at ten o'clock yesterday morning. I did not expect to see so many, as I thought they would have gone to mass. The priest rated in a desperate manner, that he would denounce and deny the rights of the church to any that would hear the — new light, turn out and never allow any to enter his fine new chapel, that would. One of my hearers, of whom I have decided hopes, said, "he may when I trouble him." But after all, the priest said, it was pleasing to see the spacious and closely-seated room, crowded out in the afternoon at 3 o'clock. Nothing can exceed the exertions of the eminent, pious, and highly talented Mrs. M—— B——, whom I lately baptized in the cause of her blessed Lord. May all who have put on the Lord Jesus Christ, so walk in him! After considerable exertion, I was up last night till near 12 o'clock, answering the enquiries and explaining the truth to some who came five, ten, and twelve miles to hear, who were kindly asked to stop for the night and this day: when the soul destroying, Christ-degrading doctrines of popery, the smoke of the bottomless pit, were contrasted with the truth, some appeared stunned and could not have believed they were so deceived.

With this I also forward to you a juvenile poetic production of a young man eighteen years old, who has heard me here; it was written and dedicated to Mr. Bevan, on his own departure from popery. I think it would

not disgrace the pages of the Irish Chronicle in the Baptist Magazine. I expect a great deal from this young man, with the Lord's blessing. He has a good character; I believe he is sincere and knows the gospel. I am anxious that the gentlemen of the committee would employ him as a reader, and give him a trial for a few months. He has finished his education as a good English scholar. I trust he will be a useful man, and that the Lord's people will encourage the committee to employ and support him. His name is Michael Lynch. This is the second time I have been here since my last letter, and endeavoured to exert myself in the same manner that I have now mentioned.

On last Saturday week, I went 25 miles to Kilfinn, south of Limerick, and preached on Lord's day. A considerable number attended, and I returned on Monday. Tuesday I expounded the 34th psalm to several respectable persons who came to my house; and on Wednesday morning before I came here, 35th of Isaiah, to a number of persons who requested I should in another house in Limerick. 1st Lord's day of this month, I was at Cloughjordan as usual, to preach and administer the ordinance of the Lord's Supper. I expounded the Scriptures about five miles from it in the evening; the next at Claremont. Cloughjordan is about 30 Irish miles east from Limerick. On the preceding Lord's day the last in the former truth, I preached at Mount Pelier and O'Brien's Bridge, and next day inspected the schools in these places, which were doing very well, and the Society's western Irish school under John Nash at Kilfera. The person from whom he rented the school house in which he lived, has given him notice to quit the 25th of March next. We must get another school-house, and shall want furniture for it.

W. THOMAS.

From the Rev. Josiah Wilson to the Secretaries.

Sligo, Oct. 19, 1829.

DEAR BRETHREN,

It gives me pleasure to state, that another month has passed over without any

thing very publicly or extensively having occurred, in the way of opposition to our proceedings. One school, that had hitherto escaped without opposition, has been particularly noticed by the priest of the parish, and is considerably reduced; but most of the others are going on well. I am now fully occupied with my inspections, being anxious to see all the schools before the general digging of the potatoes; and I am happy to say, though it is not more than two months since the last inspection, that the children in many of the schools have answered very much to my satisfaction. Among those already examined, in one school seven premiums of Bibles and seven other premiums were merited, and in another eight Bibles and thirteen other premiums. In many other cases Bibles were obtained, and the most strenuous exertions were made by the individuals, many of whom were labouring in the fields during the day, and at the Testament at night, in order to secure the Bible, that they might have it to read during the coming winter. And I would here take the liberty of suggesting, that on the next application that is made to the Bible Society, some *marginal* Bibles be requested, for in *every case*, that is now what is solicited by any of the grown children and adults who have merited them.

Before I quit this subject, I must express my regret that I have not received any thing in the way of premiums but some copies of the *Pilgrim's Progress*, the fifteen shillings worth of books for the Dean-street school, and paper from Mr. West. I have repeatedly mentioned this subject, hoping that if my letters appeared in the *Chronicle*, some kind friends would assist, and save the Society some of the expense which it will cost for paper; for as my old stock of premiums is exhausted, the amount for paper will be considerably increased, if the present system of committing and retaining Scripture in the memory be pursued.

The children will thankfully avail themselves of the opportunity of learning to read, write, and cipher; and the girls, needlework; but they must have other encouragement to commit the Scriptures; and half a quire of paper, or a small book, is deemed ample compensation.

I have already permitted eight of the teachers to open each a night school, and about four more will be opened in the direction that I am travelling this week. Whether the state of the country will warrant their continuance, remains to be proved. I am not very sanguine of this, but as so many pressing applications were made for them, by persons desirous of enjoying the opportunity, I could not resist them.

J. WILSON.

From the Rev. Stephen Davis to the Secretaries.

Dublin, Oct. 28, 1829.

MY DEAR SIRS,

I arrived here last night, and as Mr. West's packet is not gone, I embrace the opportunity to send a line by it. I hoped to be in Scotland by this time, but in consequence of the Reformation Society having a deputation coming to Clonmel, consisting of Lieutenant G. and another gentleman, it was particularly requested I would not leave until after their meeting last Wednesday. The same night I received a letter from Thurlas, that our esteemed deacon there, Mr. Benjamin Langley, was dying, therefore I had to go to T. next morning, and found he deceased the night before.

On Friday he was buried in the churchyard, when the rector read the burial service, and I addressed the attendants, among whom were a good number of Roman Catholics, by whom, as well as the Protestants, he was greatly respected. On Lord's day I preached at T. and the funeral sermon in the evening was attended by a respectable company. It is a sore loss to the little interest there, as he was the father of it, and looked up to in that character by all the families. There are very few with whom I am acquainted so truly ornamental to the gospel, and so perfectly acquainted with its distinguishing doctrines, and the principles of our denomination, as our late friend was; and he had such a happy talent for conversation on the doctrines of grace, and such a meekness of disposition, that many heard the true gospel of Christ from him, who most probably never heard, or could hear it, in any other way. O that God would appear for his own cause, and raise up many more such for his glory!

Mr. Hamilton arrived at Clonmel the day I left, for which I am very happy.

S. DAVIS.

From a Scripture Reader.

Ashfield, Oct. 10, 1829.

REV. SIR,

After giving you my last letter on the 14th ult. I proceeded to inspect our schools in the neighbourhood of Ballina, Foxford, and Turlough. During my stay in that part of the country, I availed myself of many favourable opportunities of conveying religious instruction to poor, ignorant, misled Roman Catholics, by conversing with them, in their own language, on the most important of all subjects, many of whom are anxious to hear me speak about the doctrine of the atonement, particularly those with whom I was already acquainted; and I have rea-

son to believe that my labours among them were not in vain, as I remarked many of the people of the several villages that I passed through manifest a desire more than usual to hear the Scriptures read to them.

On the 16th, as I was travelling convenient to Strade, about five miles beyond Foxford, a poor woman asked me was I the friar's (that lived in that neighbourhood) brother. I then asked her why. She then told me, that she came the day before seven miles, for the purpose of getting an office read for her son who was at the point of death, and he refused giving it until she would give him five shillings for his service; that as she had no money, she was obliged to go home again to borrow it, and that it failed her to procure more than three shillings, but that she had a pledge to leave him for the remainder, until she would be able to pay him. She hoped if I was his brother, I would intercede with him to accept it. I told her that I was not, and after a long conversation prevailed on her to return home, and commit the cure of her son to Him who hath the power of healing all manner of diseases: and I advised her to buy nourishment for her son with the money she had. She returned apparently well satisfied. O may the divine blessing accompany the circulation of the Scriptures, which is able to banish idolatry and superstition from this benighted land.

On the 17th, called to see E. H. late the teacher at Croughan; he seemed to be very much recovered from his illness since I saw him before. When I asked him how he did, he told me that he was prepared to meet Jesus Christ his Saviour, and that he saw no consolation this side of the grave, but from what was revealed in the precious promises of the gospel; and also said that he knew that if his earthly house of this tabernacle were dissolved, he had a building of God, an house not made with hands, eternal in the heavens.

When I came to that neighbourhood again on the 29th, I found that he had changed his earthly habitation the day before. From his conversation, the account that I got of his death, together with the Christian firmness with which he objected against the mark of the beast, &c. I have reason to believe he is inheriting the mansions of bliss. This poor man about eight years ago, when he was employed by the Rev. Mr. Wilson at the request of Col. J. to teach at Croughan, was destitute of the least shadow of scriptural knowledge, and was consequently very much prejudiced against the truth, being at that time a rank, rigid Roman Catholic.

On the 7th instant attended at a wake in this neighbourhood, for the purpose of reading portions of the Scriptures, and had a favourable opportunity of conveying Scrip-

tural instructions to several persons that were then present, as all the assembly paid great attention while I answered all their questions from the Scriptures. This day read portions of the Scriptures for a sick relative, which seemed to give great consolation to her and all that were present; and I am invited to come there as often as my time will permit.

M. MULLARKY.

The following Lines are printed, not on account of any poetical excellence, but to shew the influence of the Scriptures on the mind of a young man educated in the Church of Rome, only eighteen years of age, lately employed as a Scripture Reader.

I leave a faith in which my fathers trod,
A faith repugnant to the word of God;
Where headstrong millions, ah! too blindly
run,
To meet a fate which Heaven commands to
shun.
Thanks to my God, the all-cheering rays of
truth
Beam with full lustre on my doubting youth,
Illumine my soul, and point the righteous way
That leads from earth to never-ending day.
While fear had kept me 'neath a base control,
A Gothic darkness brooded o'er my soul;
Drear was the prospect, everlasting woe,
And short the days of sinful man below.
But the Almighty, whose propitious grace,
Abundant, fell and blest a rebel race,
With friendly pity saw, and deign'd to pour
A stream of mercies in that painful hour.
Within my heart the heavenly influence grew,
And truth refulgent beam'd before my view.
My fetter'd reason fled the fraudulent den,
Where souls are kept by base and sinful
men.
By God's command, I search'd his sacred
word,
I por'd with gladness on thy laws, O Lord!
There awful truths in mystic colours shone,
I there perceiv'd what long was kept un-
known.
O mazy error! O deceitful gloom!
Destructive power more dreary than the
tomb,
How long will men, with sense and reason
blest,
Remain enshrouded in thy sable vest?

What must avail the learned works of Paul,
The pangs of Christ, who spilt his blood for
all,

When sinful millions, to their interest blind,
Stop up the ear, whilst error fills the mind?
O, would they stop to pause, as I have done,
Upon the race they blindly strive to run,
The blood of Christ for nought had not been
spilt,
Its gushing streams would wash away their
guilt.

O how can men the spouse of Jesus guide
Whose hearts are callous with the vice of
pride;

Who make a traffic of the goods of God,
And force opinion by invective's rod?
Christ says his kingdom is of heavenly birth,
That all is short and transient on this earth;
Terrestrial glory shortly disappears,
And man decays and withers on with years:
But Christ decays not, "was and is the
same;"

'Tis he alone our greatest works should
claim.

The proud, the sordid, covetous and base,
Were never favour'd with the sign of grace;
Can he who'd deluge his own house with
blood,

Make Heaven's decrees and wishes under-
stood?

Can those who dare to glory in their shame,
Adore with rev'rence God's eternal name?
If drunk'ness, pride, and whoredom are no
crimes,

If murder cease to stigmatize the times,
Then Popish guides can safely lead us on,
And preach the will of God's eternal Son.
But let me say, how different is the case,
On such misdeeds God never pour'd his
grace;

To prayers iniquitous, he shuts his ears,
His eyes are closed to unrepentant tears:
But God was always merciful and just,
Restrain'd his wrath from crushing sinful
dust;

Gave man e'en teachers that proclaim his
will,

Adore his name, and rev'rence virtue still.
Yes, gen'rous B**, God's peculiar care,
Who makes his house the residence of
prayer;

Instructs the weak their long-lost God to
find,

And by his counsel calms the doubting mind;
Is such a guide as ancient Christians saw,
When chosen Peter gave the Gentiles law;
The indulgent master, and the steady friend,
Strong to reprove, and faithful to commend;
Devout observer of Jehovah's word,
Concern'd in nought but what concerns his
Lord;

Where such a guide is, doubting man, repair;
Religion's balm shall heal your sorrows
there;

Exalt your soul, and point the blest abode,
Where reigns supreme your Father and your
God.

CONTRIBUTIONS.

Received by Mr. Burls.

	£.	s.	d.
Collection at Olney	3	6	10
For Lyme School, per Mrs. Flight	6	3	0
Great Yarmouth, per Rev. Mr.			
Goymour	4	10	0
Kington Association, per Rev. Mr.			
Blakemore	5	0	0

Received by Mr. Ivimey.

Collection at Saffron Walden, re- mitted by Rev. Mr. Wilkin- son	11	5	0
Collected at Loughton, Essex, by Mr. Ivimey	12	0	0
Friend, by Rev. J. Dyer	1	0	0
J. D. London	2	0	0
Mr. J. Studdart, Banbury	0	10	6
Collected in Wales, by Rev. Mr. Rowland, of London	26	7	0
Friend, by Rev. J. Jenkinson, Kettering	5	0	0
Collected by Rev. B. Coombes, of London, at several towns in the West of England	41	1	8

Subscriptions received by W. Burls, Esq.
56, Lothbury, Treasurer; Rev. J. Ivimey,
14, Southampton Row, Russell Square; and
Rev. G. Pritchard, 16, Thornhaugh Street,
gratuitous Secretaries.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

Quarterly Letter from the United Missionaries to the Committee, dated May 13, 1829.

Dear and respected Brethren,

We have the pleasure of submitting to you an account of our operations for another quarter, and hope it will be found satisfactory. It contains a simple statement of what we have done, or intend to do, should our lives be spared ; and whilst we labour in the service of our Lord, we hope to enjoy the benefit of your prayers, that these labours may be crowned with more abundant success.

CALCUTTA.

NATIVE WORK.

In reference to this department of labour, we wish we could give a more pleasing report than what these pages will convey ; though we desire to feel grateful to our ever gracious Redeemer that we are able to say any thing calculated to afford encouragement. We endeavour to persevere according to our ability, and feel a satisfaction in the thought that the word of life is made known to considerable numbers, some of whom hear with attention, and we sometimes think with profit, though we do not hear them crying out, "Sirs, what must we do?"

Owing to our esteemed brother Carapet having been latterly very much engaged in Missionary operations in villages to the eastward, our strength has been diminished in Calcutta : still, however, services for the benefit of Hindoos or Mussulmans, are conducted on most days of the week, sometimes in the morning, at others in the evening, and some days morning and evening. The attendance varies, and so does the deportment of the people. Mussulman pride and enmity to the gospel, sometimes discover themselves in no small degree, but this only tends to evince the badness of that religious system which fosters them. Of those who were stated hearers a few

months ago, some have left Calcutta, others entered situations which prevent their coming ; some have disappeared we know not why, and others continue to attend more or less frequently. Now and then we are refreshed with what appear attentive, thoughtful, and interested hearers, who not only assent to the truth of what they hear, but seem to have some sense of their sin and danger. Of this kind there is a Mussulman who has attended several months, and whose impressions so far as we can discover, are becoming deeper and deeper. Another person who is also a Mussulman, has more recently commenced attendance with much regularity and apparent interest. From his first coming he has appeared to be the subject of conviction for sin, and to listen to the gospel message with a considerable degree of pleasure as what is suited to his case. He visits our native brother Soojatallee, and at present conducts himself so as to encourage our hopes respecting him. Oh that both these persons may prove the genuine sons of Abraham !

ENGLISH DEPARTMENT.

As the church in Circular Road had been waiting with anxiety a considerable time for the return of brother Yates, they immediately on his arrival, invited him to the pastoral office, which they considered him virtually to have sustained before his departure. And it was the unanimous opinion of the brethren that he ought to accept of it. Under such circumstances, with the united voice of the church and his brethren calling him to take this charge, he thought it his duty to submit to their wishes. We all feel that it is a pity for a person who has acquired the languages necessary to communicate religious knowledge to the natives, to be in a great measure prevented from preaching to them by engagements in English ; and yet we know not how it could with propriety possibly be avoided under present circumstances.

The church is in a peaceful state and we hope will continue to increase in its numbers, gifts, and graces. Two have been baptized, a native and an Indo-Briton, since brother Yates' return, and three or four

others are coming forward as candidates. The members have resolved in future to support their own pastor, which, in addition to the efforts they make in various other ways to forward the objects of the Mission, will require very considerable exertion on their part.

TRANSLATIONS.

We have taken the subject of the translations of the Scriptures into serious consideration, and have resolved now, that brother Yates is returned to us, to devote to it a considerable portion of our attention. We are maturing a plan which we trust will effectually promote our usefulness in this department, and propose to submit it to you at a very early period.

PRINTING OFFICE AND TYPE FOUNDRY.

Since we last addressed you, both these departments have been in active operation under the superintendence of brother W. H. Pearce. Besides supplies more immediately for our own use, we have lately cut and cast by order of our American brethren, a new font of Burman Type, which is to be immediately applied to the printing of their translation of the New Testament in that language, and have also furnished for our brethren at Singapore, a font of Arabic Malay, in which an improved version of the Gospels, prepared by them, will be now executed. It is to us exceedingly gratifying to have our establishment thus employed in facilitating the labours and contributing to the success of our brethren of various societies.

Besides School-books in various languages, we have also, since we last wrote you, printed upwards of 20,000 Tracts in English, Bengalee, Oriya, Hindoocoe, or Hindoostanee, chiefly for the Calcutta Christian Tract and Book Society. Among these we may mention, as more particularly connected with our own exertions, some Hymns in Hindoostanee, composed by our native preacher Soojatallee; the Parables of Christ in the same language, compiled by brother Thomas; the History of Lady Jane Grey, in Bengalee, translated by brother G. Pearce; with a fourth edition of the True Refuge, a Tract designed to exhibit the fallacy of every other hope of salvation, except that presented by the Gospel, composed by brother W. H. Pearce. We are happy to add, that the avenges for the useful distribution of religious tracts in India, are so evidently increasing in number and extent, that the Committee of the Calcutta Society have resolved on printing 6000 copies at least of each popular Bengalee Tract in one edition. The wide circulation of publications in the printed character, the establishment of numerous schools, the decrease of prejudice, and we trust, we may add, a more extensive spirit of inquiry, have all contributed their share in exciting the demand which these enlarged efforts are designed to supply.

Besides these and other publications of a direct Missionary nature, many works connected with general literature or science, or executed for the use of government, have passed through the press. The pecuniary advantage derived from these works, to the Missionary fund, is important. Since we last wrote to you, considerable assistance has been in this way afforded towards securing a share in the widow's fund for those brethren who have last joined us—this object being now happily accomplished, we indulge the hope that in case of the death of any of the brethren composing our union, the Society at home would be almost entirely relieved from expense in the support of their families, and thus be enabled to apply what they may raise for this purpose to those for whom no such provision is made.

BENEVOLENT INSTITUTION.

The number of scholars in this Institution under the care of brother Penney and his wife, is nearly 300. We are happy to say that the general attendance and the improvement of the children continue every successive year to afford additional satisfaction to the friends of the institution, and pleasure to those who are more immediately engaged in imparting instruction. There are numerous instances both from among the native as well as from among the Portuguese youths, of beneficial effects of education, particularly where they remain a sufficient length of time to complete their studies. The raising of their moral characters, and the improvement of their temporal condition, are strikingly evident, and it is not in a few cases that we have had to rejoice in the conversion of some from Roman Catholic superstition, to the simplicity of the gospel; and in others, from the worship of dumb idols to the service of the living and true God. There are at the present time, five youths in the school, who, we trust, are decidedly pious, one of whom has been for some time a member of the church. It is pleasing to state respecting him, that he has by his pious and amiable deportment, exercised a salutary influence over his school-fellows in constraining them to follow his example. He has for some time conducted a prayer-meeting after school hours, at which those who are seriously disposed are affectionately invited to attend. There are also two young men that have been called out of darkness into marvellous light, who regularly attend the Circular Road Chapel, and who received their first impressions while under instruction in this institution. It is expected that they will shortly offer themselves as candidates for baptism and church fellowship. The same may be said of some of the girls who, through the instruction received in school, are now members of churches, and are training up their children

in the fear of God. It may, therefore, truly be said that in this department, we have neither laboured in vain, nor spent our strength for nought.

SUNDAY SCHOOLS.

A Sunday School has been kept up for several years in the Benevolent Institution, with the assistance of the young friends connected with the Juvenile Society, but owing to most of the children being either Roman Catholic or heathen, very few can be persuaded to attend, particularly during the Catholic festivals and the heathen holidays, which are degrading times of idleness and dissipation, and exceedingly injurious and discouraging to all Missionary efforts. Our Sunday School averages from twenty to thirty. Although it is the day of small things, yet we have sufficient success and pleasure in the work to keep us from being weary of well-doing.

NATIVE SCHOOLS.

The generosity of Mr. Deakin of Birmingham, having led him to engage to support two schools at his own expense, we have thought it desirable to have one of them a Bengalee school, and the other a Hindoostanee one. We have with this view accepted from our friends of the Church Mission a school situated very near our Mission House, which their Missionaries had long superintended, but which, from the deficiency of labourers and its distance from their station, they were now desirous of relinquishing. As we insisted on the pupils attending at the Mission House for Christian instruction on the Sabbath, the master formerly employed left the school, and through the exertion of his local influence the number of pupils was for some time much reduced. It is now, however, on the increase under another master, and the school contains nearly fifty pupils. Of these the higher classes have, during the last three months, come on the Sabbath to read the New Testament, repeat the parables and miracles of Christ, with commentaries, &c. They have lately joined in singing hymns, and seem much pleased with the employment.

FEMALE SCHOOLS.

We have not room in this letter to enlarge on the subject of our Native Female Schools, nor is it necessary as you will ere this have received the last report of them. It may be proper to add that Mrs. Pearce having taken the schools at Doorgapore, Mrs. Yates is now endeavouring to establish others in Entaly. The contributions received from our friends at Leicester and Bath, will go towards this object, although we are anxious, as we mentioned in our last report to be relieved from the necessity of calling the schools by the names of their individual supporters, as we find it attended with much inconvenience which we had not

at first anticipated, particularly in making us hesitate as to the propriety of condensing several schools into one, when the doing so would be doubtless a saving of expense, and an increase of efficiency. We trust our views on this subject will meet the concurrence of those, of whose generous contributions we are privileged to superintend the expenditure.

DOORGAPORE STATION.

The services among the Native Christians residing at Doorgapore have been regularly attended to both on the Lord's day, and during the week, on which occasions the attendance of the Native brethren and sisters has been uniformly good, and from their consistent behaviour it is presumed that they visit not the house of God in vain. Since the return of brother Yates, brother G. Pearce has been enabled to spend the Sabbath morning in their instruction in divine things, and our native brother Paunchoo has conducted the evening service. By this arrangement our brethren W. H. Pearce and Aratoon have been relieved from the labour of visiting Chitpore on the Lord's day, to employ their energies in districts nearer home.

In consequence of these changes, it has been thought advisable to form the native Christians at this station into a separate church, under the care of brother Pearce, a measure that has met the entire concurrence of the native brethren residing here.

The happy restoration of Paunchoo to his place in the church and work of preaching the Gospel, has enabled brother Pearce to re-open the two chapels situated at Chitpore and Borouogor, where, for some weeks past, the Gospel has been published regularly four times a week. These services are conducted early in the morning, and, therefore, do not interfere with brother Pearce's duties in the school. On these occasions the people have generally listened with attention, some have appeared considerably impressed with what they have heard, so much so as to accompany our native brother to his residence for religious conversation. Thus has the seed of the kingdom been sown. We earnestly pray that God may cause it to fructify abundantly by pouring down showers of divine grace.

Brother Pearce has also gone to a distance from home to make known the gospel. In some of these excursions the native preacher accompanied him, particularly in visiting the villages situated on the banks of the river as far as Serampore, at which time they went from place to place in rotation, and generally met with encouragement to renew their visits. The banks of the river being considered peculiarly holy ground, are much more thickly peopled than the country a few miles inland, and being easy of access, become therefore a fine field for Missionary labour.

At the beginning of the year brother Pearce took a Missionary excursion through the Sunderbunds as far as Barrisaul. During this journey, which occupied fourteen days, many favourable opportunities were embraced of communicating the good news of salvation. It was pleasing to find in several obscure villages, persons that had heard the gospel in Calcutta, and Christian books preserved with great care. From this fact may it not justly be concluded, that although unknown and unseen by us and other Christians, the heaven of the gospel is secretly working its way, excited, guided, and seen by God, to be witnessed by his servants in the last great day when he shall call them to receive their reward.

In addition to the preaching of the gospel, the Word of God is read from house to house, and from place to place in the vicinity of Chitpore by one, after the manner so generally adopted in Ireland. For this mode of conveying divine truth, the manners of the Hindoos are peculiarly favourable. In consequence of their indolent feelings, in almost every house some idlers may be found at home, who spend their time in smoking or talking, sleep, &c. Every court-yard, therefore, furnishes a congregation to the Bible reader, who taking his seat in the midst of them, generally becomes an acceptable guest.

THE NATIVE ENGLISH SCHOOL

Has maintained its former flourishing condition, excepting that the numbers of scholars in daily attendance have somewhat diminished since the setting in of the hot weather. This may be regarded, however, as only a temporary discouragement.

THE BOARDING SCHOOL FOR CHRISTIAN NATIVE BOYS

Is still carried on and prospers. The behaviour of the children has been on the whole very satisfactory and their progress in Christian knowledge, such as to afford the hope that their future characters will evince the benefit of the instructions now afforded to them. In addition to what they receive during the week, brother P. generally devotes the afternoon of the Lord's day to their religious instruction at his residence.

HOWRAH STATION.

Little that is encouraging can be said of this station. Continual removals have almost reduced the English congregation to nothing. What will be the result we cannot say. We fear the interest here cannot be maintained unless a Missionary reside on the spot. It seems truly a pity to abandon so convenient a chapel and so populous a neighbourhood. We hope, therefore, that the committee will speedily send a person to occupy this post. Howrah seems in many points of view a most eligible mis-

sionary station. Not only is the English population considerable, but the country to the west is thickly covered with villages that are easy of access, and the ground is at present unoccupied in a missionary point of view, except by some schools belonging to the Propagation Society. We believe that the gospel is not preached to the natives in this vicinity by any one society.

BONSTOLLAH STATION.

In this village to the east of Calcutta, our Auxiliary Society has commenced operations. We have succeeded in raising a boys' school containing about fifty children. For several weeks past our brother Carapeit has spent the chief part of his time there, which is occupied partly with the children in the school, partly with an evening school for adults, which he has recently commenced, and partly in giving more directly religious instruction to the villagers. The attention given to the word is pretty encouraging, though no instance of conversion has occurred. Our brother is often visited by persons from other villages, some of which lie at a considerable distance. On a late occasion eighteen persons came from villages from ten to thirty miles off. These all professed to come for Christian instruction, and gave their names as inquirers; when this was done, brother Carapeit asked some of the inhabitants of Bonstollah who were present if they would allow him to put down the names of others and not insert theirs? They replied they were considering about the matter. On the following day these eighteen persons returned to their respective houses, previous to which they were called together by brother Carapeit who writes, "we sang two hymns in Bengalee, and I read the 23d psalm. After reading this psalm, I raised my head to look at my hearers and to address them, but my mouth was stopped for joy at seeing these poor naked and ignorant idolaters coming to Christ to be reconciled with their Maker. I was unable at first to address them, but prayed to God for his blessing and the out-pouring of his Spirit. You, dear brethren, will doubtless, add your amen to such a prayer. On every Sabbath since the one referred to, individuals have visited the station, varying in number from ten to upwards of twenty, some of whom belonged to those eighteen, and others were strangers who accompanied them. The schoolmaster has given up his cast, and wishes to be received into the Christian church." Taking all these things together, we feel greatly encouraged, and do hope to see brighter days, and desire both to labour and pray for their speedy appearance. We remain, Dear Brethren, your affectionate Friends and Servants in the Gospel,

W. YATES, J. THOMAS, JAS. PENNEY,
W. H. PEARCE, GEORGE PEARCE.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Rev. James Thomas	Calcutta	April 16, 1829.
	W. Robinson	Ditto	April 27, 1829.
WEST INDIES	Rev. James Coultart	Kingston	September 7, 1829.
	William Knibb	Savanna la Mar	August 20, 1829.

DEPARTURE OF MISSIONARIES.

On Thursday, Oct. 29, our respected friends Mr. and Mrs. Tinson, with the three Missionary brethren whose designation was announced in our Number for September, embarked on board the *Garland Grove*, Capt. Pengelley, at Gravesend. The wind being favourable, they sailed immediately, arrived off Plymouth on the following Monday, from whence they sailed again on the 7th Nov. and we trust will have accomplished the greater part of their voyage by the time this paragraph meets the eye of our readers.

As each of our Missionaries was married, we have thus been permitted to reinforce our stations in Jamaica with eight labourers, who have, we trust, both male and female, gone forth under the influence of that spirit of devotedness to the great work which is so indispensable in all who engage in it. They were accompanied also by a negro and his wife, members of Mr. Coultart's church in Kingston, who had been for some time in London; and to whom such an opportunity of returning to Jamaica was peculiarly acceptable.

Of the brethren now added to our Missionary band, Mr. Clark, who had been previously occupied in the work of tuition, and had enjoyed the advantage of attending the Borough-road school, is intended to supply the vacancy occasioned by the removal of Mr. Knibb from Kingston: Mr. Cantlow will proceed to join Mr. Burchell and Mr. Mann at Montego Bay; and Mr. Nichols will probably be fixed at Manchineel, where the residence of a Missionary has long been earnestly desired.

As our kind friends, Messrs. George F. Angas and Co. had expressed their readiness to convey a part of our missionary company gratuitously, as on former occasions, by the *Ocean*, Capt. Whittle, it was at first designed that Messrs. Clark and Nichols should proceed by that conveyance; but when it was found that Capt. Pengelley, whose disinterested services to the cause we have had former occasions gratefully to mention, had occasion to vary from his usual course, and touch at Kingston before going to his regular port, Montego Bay, it was resolved to seize so favourable an opportunity, and dispatch the whole of our friends together, so that all may be aided by the experience of Mr. Tinson. This arrangement was highly gratifying to all parties, and was attended with advantages more than equivalent, it is presumed, to the additional expence.

MANCHESTER.

We feel a grateful pleasure in stating, that the spirit of Christian liberality, which has been evinced in this populous town in favour of some kindred Institutions, has also, within the past month, been extended towards our own Society. In the absence of any other details, we insert the account as published in a respectable local journal, the *Manchester Times*.

"On Monday evening last, the 19th inst. the annual meeting in aid of the Baptist Missionary Society, was held in York-street Chapel. The Rev. John Birt, the minister of that congregation, was called to the chair; and after prayer had been offered by the Hon. and Rev. G. H. Roper Curzon (son of Lord Teynham), the meeting was addressed by the Rev. Eustace Carey, J. A. Coombs, Hon. and Rev. G. H. Roper Curzon, Rev. W. Roby, R. S. M'All, A.M. Jabez Bunting, A.M. and by Messrs. Fletcher and Hadfield. Mr. Carey, in a most touching and captivating manner, expatiated on the duty of Christians to attempt the conversion of the heathen. He drew an affecting picture of their present miserable condition, and gave some delightful instances of the simple and ardent piety of the native converts. Mr. Coombs, with a feeling, and in terms at once fervent and convincing, avowed a brother's sympathy in the vicissitudes of the Baptist Missionary Society. Mr. Curzon dwelt very forcibly on the necessity of the influences of the Holy Spirit to the success of all missionary enterprises; and was well sustained by the weighty and powerful appeals of the venerated Mr. Roby. Mr. Fletcher, with a most animated eloquence, vindicated the rightful claims of Christ and his cause over the whole persons and possessions of his disciples; which was followed up by Mr. Hadfield, in his vigorous, pointed, and practical style of address. It soon appeared that a feeling was excited in the meeting, similar to that which had operated on some former occasions in this town; and while this was diffusing itself through the audience, Mr. M'All, in a strain of the purest and richest irony, and with his peculiar command over the English language, and over the understandings and hearts of his hearers, reiterated and reinforced Mr. Hadfield's most striking and pungent remarks, giving to them, at the same time a most felicitous and irresistible expansion. The flame soon broke out, and Mr. Hadfield having made a commencement with a liberality as

unrestricted as his Christian affections, other friends soon followed, and about *one thousand and forty pounds* were raised by the persons then present. During the progress of these contributions, Mr. Bunting addressed the audience with his usual suavity of manner and beautiful variety of statement and illustration; and administered, in a very high degree, to the holy liveliness of the evening. The lateness of the hour at which the contributions were closed, prevented Dr. Clunie, and other friends, from addressing the meeting. The whole sum raised in connexion with

this anniversary, is little short of *twelve hundred pounds*.—We were much delighted with the catholic and affectionate spirit so evidently displayed at this meeting; where we saw ministers and others, not of the Baptist denomination, not only earnestly pleading the cause of the Baptist Missionary Society, but also liberally imparting to its pecuniary exigencies. This is to “love not in words, neither in tongue; but in deed and in truth.”

[We are compelled, by want of room, to defer the accounts of the meetings at Bristol, Northampton and Brossely, to our next number.]

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1829, not including individual Subscriptions.

Bristol Auxiliary Society, by Robert Leonard, Esq. Treasurer:—		£	s.	d.
General Purposes.....	110	5	11	
West India Fund.....	15	0	0	
Translations.....	2	0	0	
Female Education.....	10	0	0	137 5 11

On account of the current year.....	400	0	0	
Halifax, Contributions, (G. B. Browne, Esq. £1) by Mr. Walker.....	12	10	0	
Shrewsbury, Auxiliary Society, by Rev. Manoah Kent.....	10	0	0	
Nottingham and Derby Auxiliary, by Mr. James Lomax:—				
Swanwick and Riddings.....	16	13	1	
Belper.....	3	15	1	20 8 2

Reading, Ladies' Working Society, &c. for Jamaica, by Rev. J. H. Hinton.....	50	0	0	
Plaistow, Friends.....	12	0	0	
Exeter, by Mr. W. Moxey:—Society at Bartholomew-yard Chapel.....	4	0	6	
Sir John Kennaway, Bart.....	5	0	0	
Mr. Moxey.....	1	1	0	10 1 6

Monmouthshire, Ladies' Society, for Female Education, by Mrs. Conway.....	40	0	0	
South Wales, Sundries, by Rev. John Rowland.....	8	5	6	
Ditto by Rev. E. Carey.....	4	4	0	
Association, by Rev. Timothy Thomas.....	20	0	0	32 9 6

Laverton, Collection (Friend £1) by Rev. John Dyer.....	7	8	9	
Warminster, Collected by Miss Jutson, by ditto.....	2	12	0	
Broseley, Collected by Hon. and Rev. G. H. R. Curzon.....	15	5	6	
Shiffnal, ditto.....ditto.....	3	0	0	
Portsmouth, Portsea, and Gosport Auxiliary Society, on account, by Rev.				

C. E. Birt.....	105	0	0	
Woodstock, Contributions, by Rev. C. Darken.....	5	0	0	
Chesham, Penny Society at Rev. J. Hall's.....	0	10	6	
Chatham, Juvenile Society, Capt. Pudner, Treasurer.....	18	0	0	
Kislingbury, Sundries, by Rev. T. W. Wake.....	8	10	1	
Yarmouth, Collection, by Rev. E. Goymour.....	2	13	0	
Hull and East Riding Auxiliary, on account, by John Thornton, Esq.....	100	0	0	
Kington, Missionary Association, by Rev. Samuel Blackmore.....	10	0	0	

Northamptonshire Union, by Mr. J. C. Getch:—

Road.....	4	2	0	Woodford.....	1	12	6
Hackleton.....	5	0	0	Newport Pagnel..	2	12	7
Earls Barton....	3	0	0	Olney.....	12	5	4
Bugbrook.....	5	16	7				34 9 9

Western District, by Rev. Richard Horsely:—

Bridgewater.....	7	17	3	Sidmouth.....	2	1	0
Collumpton.....	3	5	3	Tiverton.....	9	0	0
Chard.....	8	5	1	Upottery.....	1	0	0
Honiton.....	0	10	0	Wellington.....	21	1	10
Isle Abbots.....	1	16	0				54 16 5

Suffolk, Collected by Rev. Thomas Thomas:—

Stradbroke, Collection	2	15	0
Horham	1	17	2½
Otley, Collection	4	15	2
Subscriptions	5	14	10
Grundisburg, Collection	4	0	0
P. Thompson, Woodbridge	0	10	6
Friend	0	2	6
G. F.	0	5	0
Sutton, Collection	0	11	2½
Subscriptions	1	8	9½
Tunstall, Collection	1	0	0
Halesworth, ditto	1	3	8½
Ipswich:—Stoke, Collection	6	1	8
Mr. Jabez Bayley	1	1	0
J. Notcutt, Esq.	1	1	0
Mrs. Gardiner	0	10	0
Dr. Williams	1	1	0
Mr. Thomson	0	10	0
S. H. Cowell	1	1	0
G. Bailey	1	1	0
W. Ridley	0	10	6
Lacey	1	0	0
Subscrip. by Mrs. Lacey	1	10	0
Mr. J. Ridley	1	1	0

Mr. H. Ridley	0	10	6
G. Christopherson	0	10	6
Subs. by Miss Christopherson	0	15	6
Mr. H. Ridley	0	10	6
Mr. G. K. Hadwell	1	0	0
Mrs. Everett	1	0	0
Mr. Wm. Ridley	0	5	0
J. D. Everett	1	1	0
Salem Chapel Collection	2	12	0
Mr. Carter, half-year	0	7	6
Mr. Le Overett	0	5	0
Mrs. Le Overett	0	2	6
Mrs. Edward, half-year	0	3	0
Mr. Dickenson	0	5	0
Mr. Lunmer	0	5	0
Walton, Collection	2	0	7½
Rev. Mr. Cowell	1	1	0
Mrs. Cowell	0	10	0
By Mr. Pollard:			
Waldringfield, Collection	2	16	6
Mr. Petit	1	0	0
Osbourne	1	1	0
Harwood	1	1	0
Pollard	1	1	0

Manchester:—by Joseph Leese, Esq. Treasurer. (as below) 1161 13 4

Collections at York-street Chapel	135	0	9
Ditto at Mr. Gadaby's, for			
Translations and Schools	19	0	6
Mr. Joseph Leese	125	0	0
Mrs. Leese	50	0	0
Mr. Joseph Leese, jun.	10	0	0
Miss Leese	10	0	0
Miss Ann Leese	10	0	0
Miss Eliza Leese	10	0	0
Miss Maria Leese	10	0	0
Mr. H. Kelsall	120	0	0
Mrs. Kelsall	60	0	0
Henry Kelsall, jun.	15	0	0
Miss Kelsall	15	0	0
Miss Emily Kelsall	15	0	0
George Hadfield, Esq.	100	0	0
Mr. Callender	25	0	0
Mr. Kershaw	25	0	0
Samuel Fletcher, Esq.	25	0	0
Thomas Thompson, Esq.	20	0	0
Mr. G. Blackburn	20	0	0
Master George Blackburn, ear-			
ly savings	2	2	0
Richard Roberts, Esq. for Mr.			
M'All and Friends in Mose-			
ley-street Chapel	20	0	0
Samuel Pope, Esq.	15	0	9
Joseph Ruston, Esq.	15	0	0
Mr. James White	15	0	0
Mr. Smith	10	0	0
A Friend, by Mr. Culverwell	5	0	0
Mr. Armitage	10	0	0
Mr. Armstrong	5	0	0
Mrs. Armstrong	2	0	0
Rev. John Birt	5	0	0
A Thank-offering	5	0	0
A Friend to York-street	10	0	0
A Lady from Rochdale	5	0	0
Rev. Wm. Roby	5	0	0
A poor Man, by Mr. Thos. Bury	3	0	0
Mr. Samuel Dewhurst	5	0	0
Mr. James Jones	5	0	0
Mrs. Jones	5	0	0
Master Jones	5	0	0
Mr. Harbottle	5	0	0
A Friend to York-street, by Mr.			
Holbrook	1	1	0
York-street School	2	0	0
Rusholme-road Sunday school,			
by Mr. Griffin	5	5	0
A Friend to York-street, by Mr.			
Culverwell	5	0	0
A Labouring Man	1	0	0
A Friend, by Mr. Holbrook	1	0	0
A Friend, by ditto	1	0	0
A Female Friend, by ditto	3	0	0
A Female Friend	1	0	0
A Friend to the Cause, by Mr.			
Culverwell	5	0	0
Mr. Kirkham	5	0	0
Mr. Stott	10	0	0
Mr. Withnall	10	0	0
Mrs. Withnall	5	0	0
A Friend, by Mr. M'All	1	0	0
Small sums from a Missionary			
Box (J. Culverwell)	0	15	0
Mr. Whitehead	1	0	0
Mr. Wilkinson	1	0	0
A poor Friend, by Mr. Holbrook	1	0	0
Ditto, by Mr. Culverwell	1	0	0
A Friend, by Mr. Holbrook	1	1	0
Mr. John Sheldring, 12 months			
savings, by Mr. Culverwell	1	0	6½
A Mealman	5	0	0
A Servant maid	0	10	0
Mary Bancroft	0	5	0

Mr. James Hulme	5	0	0	Rev. John Coombs	5	0	0
Small sums, by Mr. Culverwell	1	10	0	Rev. Mr. M'All	5	0	0
G. Lawton, Mosley	0	5	0	A Friend, by Mr. Roby	5	0	0
A Friend, by Mr. J. Jones	5	0	0	Mr. John Lee	2	0	0
A Servant man	0	5	0	Bankers' Commission	2	10	0
A Friend, W.	5	0	0	A Friend to Missions, by Mr.			
A ditto, J. C. M.	0	10	0	M'All	5	0	0
Mr. Bowker	2	0	0	Rev. Jabez Bunting and friends	10	0	0
A Friend to the Cause at York-				Mr. W. M. Bunting	5	0	0
street, by J. Leese	50	0	0	Mr. Harbottle, for self and			
A poor Female	0	1	0	friends	7	2	5½
Onesimus				by the Secretary	Donation	40	0
Friend at Manchester				by Rev. E. Carey	Do.	20	0
A Mother, for Female Education..				by ditto	Do.	0	5
Loudinensis				by the Secretary	Do.	5	0
Mrs. Wedd				by Jos. Gutteridge, Esq.	Do.	5	0
Friend at Chesham				by Rev. E. Carey	Do.	2	2

WIDOW AND ORPHANS' FUND.

Share of Profits on first edition of Mrs. Judson's Memoirs	19	16	11
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TO CORRESPONDENTS.

The thanks of the Committee are presented to their unknown Friend, by whose direction 389 copies of the last printed Sermon of the late venerable Mr. Scott, Rector of Aston Sandford, were placed at their disposal, through Messrs. Seeley and Sons.

We should have acknowledged, in our last Number, a parcel, containing articles of needlework, from several Ladies at Woolwich, by Mrs. Freeman. A valuable parcel of the same description has also been received from the Ladies' Working Society, Reading.

Mrs. Tinson requested, before her departure, that her grateful acknowledgments might be presented to Miss Wilson, and the young Ladies at Mrs. Greenhough's School, Bow; Miss Sargeant, Mrs. More, Mrs. Poulson, Miss Bell, for various articles for the use of the children in the Kingston Schools; and also to Mr. Joseph Gurney, Mr. Proctor, and Miss Marten, for various books and tracts.

Our much-esteemed Friend in Wiltshire, who inquires, after a pious Female, qualified to take charge of an Infant School, is informed that the Editor has not yet succeeded in finding one.

The kind Friend who forwarded an anonymous Donation to the Secretary on the 9th of June last for a particular purpose, and who has intimated his intention of repeating it if that purpose can be accomplished, may be assured of perfect secrecy if he will allow a written communication to be made to him. By that means, he would probably receive satisfactory information of the method in which his prudent and benevolent wishes have been attended to.

Had the parcel from Canterbury, for Mr. Burton of Jamaica, been forwarded in time, it would have been sent by our friends who have just sailed for that island. It shall be sent by the first suitable opportunity, but its detention will occasion both delay and expense.

The Editor has no recollection whatever of the pamphlet mentioned by his friend at Fenny Stratford. If more explicit information be given, he will act upon it.

Full information on the points mentioned by J. G. F. is shortly expected from the proper quarter. Sufficient reasons exist for omitting all allusion to it in the pages of the Herald.

The Editor feels himself under the necessity of requesting, respectfully, but earnestly, that all his Correspondents, foreign and domestic, will have the kindness to write their communications in a hand easily legible, and with black ink. No one would deem this request unreasonable, who was aware of the time occasionally required to decipher communications, where these obvious rules have been neglected.